# The American Missionary

Vol. 82. No. 2 February, 1928 New Series, Vol. 20. No. 2

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## Charles Henry Baker

WE present, as our cover picture this month, the noble face of one of our most eminent laymen, the late Treasurer of the Congregational Church Extension Boards, a man well loved and widely known.

On Wednesday evening, December 28, he left the office somewhat later than usual for his home in Montclair, his mind and heart full of those serious duties that crowd upon a treasurer at the year's close; full also of merry plans for our Christmas Party next day, where he was to take the part of Santa Claus.

Upon the homeward journey he was suddenly stricken with heart failure and immediately died.

Mr. Baker was born on April 19, 1860, at Detroit, Michigan. His father was a life deacon of the First Church in that city and of the fourth generation in the Congregational diaconate. His mother was the daughter of Rev. Ebenezer Colman, a New England Congregational minister. He was graduated at Amherst with the class of '81, a Phi Beta Kappa man, and one of the leaders of his class. After a successful career in commercial life he became, in 1914, the Treasurer of the Congregational Home Missionary Society and, at the same time, of the Church Building Society. He has long been an active and exceedingly useful member of the First Church of Montclair, New Jersey.

Upon another page Dr. Leete reports, in part, what was said of Mr. Baker at the memorial services. It remains for us simply to add a word of tribute to a dear old friend.

Mr. Baker was admirably equipped for his responsible position. He was a man of the whitest integrity, had a clear head, sound judgment and swift mental processes. He carried his work easily, undisturbed by its detail and unvexed by its perplexities.

At the same time he had what is not so common in men of finance, a very warm heart, a rich emotional nature. He was a wonderful lover. He dearly loved his home and family; his church, its ministers and members; his town, neighbors and fellow citizens; his country and its peoples; his college and the Amherst men. He loved the Kingdom of God with all his heart; his devotion to the cause of home missions was so profound and passionate as to remind one of Elijah's cry: "I have been very jealous for the Lord God of hosts."

Mr. Baker was a man of clear, positive convictions and was able to defend the same both in private conversation and on the public platform, for he was a fearless and effective speaker. He was fond of music, as well as other fine things; had a rich, strong voice and sang well.

His personal influence has been extraordinary. Leading young men and women in his own community as well as in these offices avow their indebtedness to him for much that is deepest and best in their own lives. His fellow workers found him the most companionable of men, always ready with a cordial, cheerful greeting, a merry jest, a shrewd observation, a bit of important information, a word of sympathy, or of helpful counsel as the case might demand. He was "the kind of a fellow you like to know."

In short, we may say of him—and what better can be said of any one?—that Charles Henry Baker, a man of large usefulness, "having served his generation, fell asleep."—S. L. L.

# The Boiling Pot

WE are not so sure that it is a melting-pot, for some elements seem to refuse to fuse, but we do know that it is a boiling pot. I stood beside the half-mile-wide boiling pot of Kilauea watching it rise and fall, cool off and quiet; then the great subterranean fires and forces that could not be restrained surged up from beneath, displacing the calm with tumult and convulsion. Such is the boiling pot of our old world today. Long pent up hopes and passions, long delayed aspirations for justice have stirred old China, aroused proud India, thrown Mexico into a new tumult and shaken the complacency of those who are at ease in Nordicism. This almost world-wide uprising has disturbed because it has challenged certain ancient securities and privileges and one never likes to see the *status quo* upset, if one *is* the *status quo*. Some have greeted it with a sneer mingled with fear in due proportions, instead of greeting it with a cheer as part and parcel of the program of divine progress. The gods of discontent long whispered in the ears of the submerged peoples; and then, by the trumpets of war, the gods shouted and people began to stir; and stirring shook the whole superstructure of civilization. The blind are still wondering what the earthquake was all about.

Perhaps if missionaries had never gone to China, the Chinese would still be wearing pigtails and walking with bound feet and the sacred precincts of the imperial palace would still be unpolluted by the foreigner. Perhaps if the Christian missionary had never gone South in 1865 with the gospel and the spelling-book, the Negro race would still be content with the cabin, the name and the old clothes of their masters. The most dangerous thing in the world is to educate people reserved for exploitation—*except not to educate them.* It has been written that sooner or later—the sooner the better, the later the worse—the souls of men will be stirred by the yeast of new ideas and rise to claim their own. And in the providence of God no such claim has ever been denied. Well were it if those who rise might do it with faces lightened by intelligence.

Who could have foreseen, when Hampton, Fisk, Talladega, Atlanta and others were founded, that sixty years after would see a whole race striving with protest and hope; that their graduates would become the wise though insistent leaders of that revolt. "There is no pain like the pain of a new idea," says a philosopher, and nations have gone mad under the impact of a new idea more than once. If the Negro race, bitter with a sense of injustice, thrilling with new aspirations and thrusting like Samson of old against the pillars of special privilege, has on the whole kept its head, it is due to the splendid contribution the Christian missionary school has made in training a new leadership.

This is a real and priceless contribution which we have rendered. Perhaps that which amazed the recent visitors to the South more than anything else, was the splendid corps of teachers in the schools recruited from our own boys and girls. They could hardly believe their own eyes, and yet what else could be expected of the third generation of the A. M. A. graduates? "O ye of little faith!" In the Conference of Science Teachers in Negro Schools, the scientists who came from Columbia, Ann Arbor and Minnesota, were startled by the quality of scientific thinking they met and heard—the Southern men as eagerly on their tiptoes as their own colleagues back North.

There appears in this morning's *New York Times* —January 9, 1928—a list of the men and women of the Negro race who are being honored by the Harmon Foundation for conspicuous service in art, science, literature, religion and social service. Sixty years!—and the leadership is here, thank God, and we have had a worthy share in its creation. The Negro race may not yet have "arrived"—what race can make that claim?—but it is surely on the way when it can produce a James A. Parsons, honored for his scientific discoveries and now employed as chief chemist by the family for which his father was a butler; a James Welden Johnson, graduate of Atlanta, poet, anthologist and defender of his race; a Professor Dett of Hampton and graduate of Oberlin, for preeminence in music; Dr. John W. Davis for his contribution in education; Anthony Overton for his conduct of business, and Rev. William N. DeBerry of Springfield and graduate of Fisk, for worthy services rendered in the realm of religion.

Much has been said of the "New South" and the progress in every realm is phenomenal. Nothing has stirred the imagination of the old Northerner more than the *rapprochement* of the whites and blacks under the leadership of the Inter-racial Cooperative Commission. But the Secretary, Dr. Alexander, says that the Negroes who have rendered such assistance are always the products of the missionary schools and in the majority of cases owe their clear-headed leadership to The American Missionary Association. If the business man stops to take an inventory of the profits of missionary business for sixty years, he will soon find that this splendid leadership of a race now in the boiling pot, is not the least of our achievements under God.—G. L. C.

# Believe in Men

THE man who says that he loves God and at the same time hates his brother is, by the Apostle John, bluntly called "a liar." The same ugly title might be applied to those who claim to have faith in God and yet have none in men; for genuine faith in God, our Father, involves also faith in man, his child.

The Master was a great believer in men. First of all he believed in himself, a son of man; was sure that he could perfectly fulfill his appointed mission as Savior of the world. Then he believed in his followers, was confident that they, reinforced by the Holy Spirit, would not fail, despite their limitations, to perform their vital part in carrying out God's gracious purposes; and finally he believed in humanity, that, although lying in the bondage and darkness of sin, it could be saved by the power of his cross.

Such a threefold faith in man is to be found in every great spiritual leader. It characterizes every important upward movement that the world has ever known. There is first, a noble self-confidence, as different from self-conceit as pure gold from brass; a spirit voiced by Paul when he said, "I can do all things through Christ that strengtheneth me." Second, there is strong confidence in fellow Christians as partakers with one's self in the gifts, the wisdom and the power of the divine spirit; and third there is enthusiastic confidence that this lost world of men and women can be saved through and by Christ's gospel.

These things are freshly brought to mind by Gamaliel Bradford's very important book, "D. L. Moody, A Worker in Souls," a volume that we warmly commend to our readers.

Moody, more than any other man we ever met, possessed that unmistakable thing we know as spiritual power. It was equally evident in his preaching and his prayer, in public utterance and private conference. One could not approach him without feeling it, although he was the most approachable of men.

A part of this power, or perhaps a manifestation of it, was a splendid faith in men in all three of its aspects. Although truly modest, humble minded and able to receive reproof in the spirit of meekness, Moody had unbounded confidence in himself, that is, in his ability to carry through by God's help whatever he undertook in God's name. Opposition, misunderstanding, harsh criticism, slander, hate—all the powers of darkness that rose against him—he made nothing of them. Thrusting them aside, with massive strength, he pushed through to a successful issue everything he undertook. "I once heard the remark," he used to say, "that the world has yet to see what God can do with a fully consecrated man. Then and there I made up my mind to be that man."

But Moody believed in other men as well as in himself. He never worked alone, but always gathered about him a large company of helpers, both men and women, in whose wisdom and faithfulness he had great confidence. On the one hand he summoned to his conferences many of the world's most distinguished speakers; on the other, he had a wonderful way of finding out and using men of obscurity.

We recall a day at Northfield when the great conference was in full swing and the auditorium crowded. The speakers were men of international reputation, wide vision, ripe wisdom and glowing faith. Perhaps the master of ceremonies felt that the flow of eloquence was too smoothly perfect, and that a few words from a stammering tongue might help the general effect. At any rate, just as one of those great men was approaching the close of his speech, Moody turned and beckoned to a young fellow seated with the singers at the rear of the platform. This youth, it should be explained, was a shy bird, suffering also from what we now call an inferiority complex. In response to the lifted finger he at once came forward, expecting to be sent for a glass of water or some such matter.

"You speak next," whispered the evangelist.

"Oh, Mr. Moody, I can't—I haven't a living thing to say," he shuddered.

Moody only nodded. But the youth had no sooner resumed his seat, than a "living thing" popped into his head. "I can at least say that," he thought, "and I can say it loud enough for every one to hear"; for there had been some complaint about acoustics. So he whispered to the chairman, "All right, I'll do my best."

Moody's faith in men extended to those who were outside the fold. He not only believed that all men desperately need the saving power of Jesus, but that they will accept him when rightly presented. The man was always seeking to save the lost. He made it the rule of his life never to let a day go by without speaking for Christ to at least one outsider, and his approaches were so friendly, so skillful, so sincere that he rarely met with a rebuff.

While at New Haven, in 1878, it was his daily practice before breakfast to walk up and down the long footpath that crosses the Green. This path was at that early hour full of people on their way to work. At every turn Moody would pick up a walking companion, have a pleasant word with him and invite him to the meetings. His method of approach was friendly, informal, and often ingenious. We remember, for example, the case of a man Moody saw, one morning, attempting to get water from the town pump that used to stand—does still, perhaps—at the corner of Church and Chapel Streets.

"I know of a well," said Moody pausing beside him, "that never dries up."

"*This* well never dries up," the man replied. "The pump's broken down. That's what's the matter."

"Exactly the illustration I want!" exclaimed Moody. "A thirsty man trying for a drink from an inexhaustible well, and not a drop can he get! If you'll come up to the Tabernacle tonight you'll hear how to get that water."

"Tabernacle? Is that where that man Moody is speaking?"

"Yes."

"Well, I haven't heard him yet. I believe I will look in."

The stranger was present that very evening. He got his water.

Now, it is clear to us that the lack of a distinct, vigorous faith in man as the immortal child of the infinite God, is the weakest point in present-day Christianity. A sincere, but somewhat limited faith in God we already possess. What we further require is confidence that God can be depended on to find and qualify the men and the women, ourselves among them, through whom he will do the things that need doing here and now. As Moody used to say to his workers, "I want you to believe not merely that God *can* bless you—I want you to believe that he is going to do it."

We are facing, no doubt, a critical situation. Hosts of our fellow countrymen, both young and old, have slipped their moorings and are adrift; no longer sure of anything; religious and ethical standards all gone togther.

Then there is that menace of which Senator Borah speaks in his New Year's message to the readers of the *New York Times*: "A fearful social disorder which seems nation-wide and nation-deep. It is the problem of problems . . . It is here, eating like a foul disease at the very heart of the nation."

It will take time, courage, faith, prayer and wholehearted devotion to cast these demons out; but by the help of the living God we can do it. A religion not fully equal to the emergencies of the present hour would disgrace the name of the all-conquering Christ.

To hear Christian men wailing, "Oh, that God would send us another Moody"—how pitiful, how cowardly it sounds! Have you not noticed, poor doubting soul, what God *is* sending us at the present hour? Have you never, for example, listening in, heard the word of the Lord speaking to the men of our own generation through the mouth of his servant, the prophet of Bedford Avenue? A gospel sane, sweet, wholesome, powerful, convincing, couched in modern phrase, adjusted to modern needs and at the same time vibrant with the eternal verities? Where Moody spoke to thousands, this voice reaches millions. But do these far-reaching radio messages really accomplish anything? Does that vast unseen audience actually respond to their appeal? Why not? Never forget the splendid promise, most comforting to all true preachers: "My word, that goeth forth out of my mouth, shall not return unto me void, but shall accomplish that which I please."—S. L. L.

# Circulation of the Magazine

WE have received an interesting letter commenting upon our article, "Does It Pay to Circulate the Magazine?" from Mrs. Eli I. Merriman of the First Congregational Church of Meriden, Connecticut. Some years ago Mrs. Merriman, by her faithful personal work, increased the actual subscribers to THE AMERICAN MISSIONARY from thirteen to three hundred, and the church trebled its contributions to home missions, to the surprise of all. No one could account for it except upon the basis of the magazine's influence. Mrs. Merriman has kept up her work for many years. If every church had as consecrated and devoted a person, who realized the value of spreading missionary information and who was willing to give time and effort to that end, equally surprising results might be obtained.

Too often is the work of securing subscriptions to the magazine looked upon as a sacrifice and a drudgery. Where it is recognized as a broadcasting of good news, and a practical means of helping to make the world richer and more worth while, the placing of the magazine is a noble task.

# Charles H. Baker as We Knew Him

*By* WILLIAM W. LEETE, D.D.

IN the directors' room on the ninth floor of the United Charities Building, the New York headquarters of Congregationalism, was gathered Thursday afternoon, December 29, an unusual company. The chairs were full and the individuals who stood outnumbered those who were seated.

There was, however, one unfilled chair. It faced a little table at which, month after month for many a year, with his docket and figures spread before him, Charles H. Baker had sat.

Treasurer of the Congregational Home Missionary Society in 1914, then, in 1915, that of the Congregational Church Extension Boards, under the recent merger he became, in addition to his other work, Receiving Treasurer for all the societies composing the Home Board. His face was, therefore, one of the most familiar in the whole circle of Congregational officials.

But the place that had known him was to know him no more. In apparent health, he had a few hours before left the office. But on the way home, the heart that at other times had shown signs of weakness ceased to beat, "and he was not for God took him." The news of his demise brought a special grief to those who had fellowshipped with him in the United Charities Building. It could be seen on every face as almost spontaneously they gathered on the ninth floor to talk together about their loss—National Council officials, secretaries of the Home Boards, directors, editors, treasurers of other societies and their assistants; yes, and more: every worker in all the rooms—bookkeepers, stenographers, typists, pages—all were there uniting their hearts in a service of respect and love.

Under the direction of Ernest M. Halliday, D.D., General Secretary of the Church Extension Boards, the company was led in a simple and unstudied memorial service. Others would gladly have been there, and it was felt that for the benefit of our large constituency throughout the country, as well as for Mr. Baker's family, what was said and done at that hour should be put into print.

### Opening Words by Dr. Halliday

"We had expected at this time to be assembled as an office force for an hour of friendly fellowship in celebration of the Christmas season. But all our plans have been over-ruled. One whose voice would have led our singing and whose presence would have been an inspiration to us has been called suddenly away never to return. We are just a family of fellow-workers come together to express our sorrow and to remember together the noble character of our co-worker and friend. There is not one here but would gladly testify to the help and inspiration which have come to him from the life of Charles H. Baker. We can call upon a few only to express for all what each one feels."

The company then sang feelingly that soul-comforting hymn, "Nearer, My God, to Thee."

Dr. James Robert Smith, Secretary of the Building Society, and for that reason in closest conference for many years with Treasurer Baker, read appropriate passages from the Sacred Scriptures and Rev. John L. Kilbon, D.D., Treasurer of the New York Congregational Conference, led in prayer.

The first person called upon by Secretary Halliday for remarks was Rev. Charles E. Burton, D.D., Secretary of the National Council, who spoke as follows:

### A Life That Was a Song

"Fifteen years ago next month it was my privilege as a member of the Board of Directors of the Home Missionary Society to vote for the election of Mr. Charles H. Baker as its new Treasurer. A little later at the same meeting the Board of Directors were pleased to choose me as General Secretary of the Home Missionary Society, so that within a few weeks of each other Mr. Baker and I began our services for the Society. That brought us into very intimate touch in the office and into trips together on the field through a period of seven years, followed by another period of seven years with only a little less close relationship on account of change of office.

"In all these relationships I have ever been impressed with the genuine kindness of Mr. Baker. He being the Treasurer whose duty it was to conserve the funds of the Society, and I being a Secretary whose duty it was not only to raise funds but to spend them, we did not always see eye to eye, but no matter what the differences of opinion Mr. Baker's persistent kindliness was such that he always insisted upon being the best of friends under all circumstances.

"Mr. Baker was our song leader. There was music in his voice. We shall never forget it. And Mr. Baker's life was a song.

"In the prophecy of Ezekiel we read that the Lord said to the prophet, 'Thou are unto them as a very lovely song." This might be said of our friend who has gone. Music calls for inspiration before a mel-

ody may be written. Mr. Baker had the inspiration of a clear faith which he never lost. In order to have song there must be a melody in which the notes succeed one another in pleasing relationship. Mr. Baker's life was a melodious life. For a song to be fully pleasing there must be harmony in which one's own life is interrelated to the lives of others. Ivan Panin has said that to find joy wherever you go is to be faithful to God and to leave joy wherever you go is to be faithful to man. He might have added that to find joy and to leave joy wherever you go is to be faithful to oneself. Interrelate these three elements and you have harmony. Mr. Baker interrelated them by his faith in God, his faithfulness to men and his own joy in living.

"As we go down through the years the song of this life will remain with us and prompt us to the living of lives of like beauty."

**His Last Communion**

Mrs. D. Foster Updike, Associate Secretary of the Commission on Missions, in her appropriate contribution testified that the outstanding recollection impressed upon her by years of acquaintance was that "no business approach or social contact was ever concluded into which Mr. Baker had not brought an atmosphere of sunshine."

"Yesterday morning, December 28, Mr. Baker conducted the weekly devotional service, which proved to be his last Communion Service—for he made it just that. He took for his theme the twelfth chapter of Romans, and then referred to the Old Testament conception of the curse of labor as the price of sin (Genesis 3:17-20) comparing it with the New Testament revelation of labor as a spiritual privilege and blessing.

"He spoke of the fact that for years he had not taken communion without reminding himself that, as Christ had said, 'My body broken for you,' so we were privileged to share fragments of our bodies in the form of service for Him. He made special reference to the pressure of work at this particular time, and said that if we would keep clearly before us the thought of its being part of our daily spiritual service we would be able to keep fresh and buoyant, unruffled and calm; that, after all, what seemed like a contradiction between the Old and the New Testament lessons of the price of labor was really an analogy, for it was idleness, not labor, that was cursed in the first instance; that work and occupation are our safeguards and life's sincere consecration."

**"I Wonder What it Was that Died"**

George W. C. Hill, D.D., Pastor of the South Congregational Church, New Britain, Connecticut, and Chairman of the Administrative Committee of the Church Extension Boards, paid the following tribute:

"This is not, or ought not to be, a sombre occasion. There is, of course, an inevitable heaviness on our spirits. We all feel that a good friend has left us, with whom we may not again speak. That is personal. We also feel that a most able servant has dropped out from our midst, one who has been the soul of fidelity and efficiency. That is from the administrative standpoint. But there is something much greater and larger and finer than this, of which I would speak.

"My acquaintance with Mr. Baker dates back over sixteen years when we were together for a summer at a certain beautiful spot on Long Island. From that time on one of my greatest impressions of him, if not perhaps the strongest, is that of his abounding infusive and contagious vitality. He was one who radiated energy and vital power. His was a man's service amongst men. Almost immediately on learning of his going, certain lines of Thomas Bailey Aldrich's flashed into my mind. Aldrich and Edward Rowland Sill, the famous poet, were close friends. A letter had come from Sill and Aldrich had opened it and was in the act of reading it when word came that Sill had died; and this is how he wrote of that circumstance:

> "'I held his letter in my hand
> And even as I read
> The lightning flashed across the land,
> The word that he was dead.
>
> "'I wonder what it was that died . . .'

"Then he goes on to say that Sill's wonderful and gracious personality is right here in the finely turned phrases and beautiful spirit which filled them. 'I wonder what it was that died . . .' So Aldrich mused, feeling, even while his friend lay dead, his remarkable and persistent vitality. I cannot but feel this in respect to our common friend, Mr. Baker. 'I wonder what it was that died.' I expect that for some time to come whenever I go into the general office I shall instinctively make for his door to pass the usual word with him and to get his friendly handclasp and fraternal greeting. I have no doubt that this will happen frequently with all those in the office who knew him so well, who every day came into close contact with him. We all of us, perforce, feel the persistence and the power of his remarkable personality. He was a man who loved life and lived thoroughly as he lived finely and nobly."

**Gentleness and Fidelity**

The following estimate of character was made by Charles S. Mills, D.D., General Secretary of the Annuity Fund and of the Congregational Board of Ministerial Relief:

"My acquaintance with Charles H. Baker covers nearly fifty years. When I entered Amherst College in the fall of 1878 as a freshman, he was a sophomore, and I distinctly remember seeing him in the first weeks of my college life. I met him only casually and at long intervals for more than thirty years, until fifteen years ago I came to be the pastor of the First Church in Montclair, of which he was a member.

"It was my privilege, when he was elected as the Treasurer of the Congregational Home Missionary Society, to write a personal sketch of him for THE AMERICAN MISSIONARY. As Dr. Burton was speaking just now, there came back to me a word in that sketch, and I only remember this because it was the one word to which Mr. Baker objected. I submit it to you in this tender moment, as I believe other hearts will echo it. It was the word 'gentle.' I suppose he objected because he felt there was possibly something feminine about it, but to my mind it was one of the most significant traits of his character. It subtracted no whit from his manliness. He was, indeed, a vigorous man in body and mind; he was capable of great indignation; but underneath his ardent spirit and naturally aggressive methods, there was a gentleness particularly notable to those who knew him well.

"As I think of him at this moment, two outstanding characteristics come back to me. The first is his exceptional fidelity. I felt it beyond measure in my relations with him in Montclair. He was at that time the Treasurer of the Society. I remember so well that Saturday afternoons when, as most of us would think, he should have given himself up to some recreation, he found it his delight to spend the hours in painstaking labor and would often come to my study with this work upon his mind, or to talk over with me some incident in the life of the church, some opportunity for the enlargement of service. In all my pastorates I can think of but one other man who exhibited such peculiar and extraordinary fidelity. Any task to which he was commissioned absolutely commanded him. Altogether too few and far between are the laymen in our churches who exhibit such a trait. With him the tasks of the church were not secondary, to be held in abeyance for other things, but had a primary significance: duties to be discharged with the last degree of devotion which he could give.

"The other outstanding quality to my mind was a type of religious life which seems to be going out of fashion and which may be spoken of as piety, using that word in its finest significance. There was more of this man, far more than one saw in his genial face or ordinary activities.

"Raymond Calkins, in his notable lectures at Yale, 'The Eloquence of Christian Experience,' makes the reality and vitality of the personal experience of God through Christ the supreme test of discipleship and the greatest factor in the development of witnesses for God. That experience, real, vital, pervaded the life of Charles H. Baker. It began back in his boyhood, the son of a consecrated Christian home. It grew with his strength. It was his meat and drink.

"In Gamaliel Bradford's biography of Dwight L. Moody, there appears this picture of the great evangelist's idea of death: 'Some day you will read in the papers that D. L. Moody is dead. Don't you believe a word of it. At that moment I shall be more alive than I am now. I shall have gone up higher, that is all—out of this old clay tenement into a house that is immortal, a body that death cannot touch. I was born in the flesh in 1837. I was born in the Spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live forever.'

"That is true of our friend. He being dead, yet speaketh. The body passes from our sight, but the spirit lives on through all the years, more truly alive than as we knew him here on earth."

### A Friend and Counselor

Miss Laura Kinsloe, Associate Editor in the Editorial Department of the Church Extension Boards, spoke of the cordial relations between Mr. Baker and the office staff:

"Mr. Baker will always stand out most vividly in my memory as he was in the early months of 1914 when he first came to us. His appointment as Treasurer of the Home Missionary and Church Building Societies was the first concrete evidence of a closer cooperation among different denominational agencies, a cooperation which he aided and encouraged through all the passing years. He was so bright, so active and energetic, and withal so wise in the fulfillment of his duties that we who were in the office at that time felt that he would not fail to make the best of every opportunity to advance the interests of the societies he served, and to maintain their highest ideals. And he never did.

"When I came into the office this morning and saw tragedy in the faces of my fellow workers, I felt, when I learned what the tragedy was, that all must recall as I immediately did, Mr. Baker's interest in the workers, both on the field and in the office. His counsel was wise, his advice helpful. All regarded him as friend and counselor as well as the man who guarded the funds. Many were the difficulties he helped straighten out, and numerous the mistakes which might have proved harmful that he

often helped avert. Everyone of us has experienced some instance of his personal interest. Our hearts go out to Mrs. Baker and his sorrowing family. A friend has left us. His loss will long be felt."

**"No Sadness of Farewell"**

The following was the tribute of George L. Cady, D.D., Executive Secretary of the American Missionary Association:

"If, in some way, I could ask our beloved Charles, 'What would you like to have me say to all these friends of yours this afternoon?' I think he would say, 'George, tell them that there must be no sadness of farewell when I embark.' I think he would be the first to bid us go on with the joyous Christmas party we had planned for this afternoon, of which he was to be such a central figure, as he always was when fun was abroad. For gladly did he live and gladly would he die and the benediction of his fullness of life will be with us all our days. Of course, we shall miss him. I shall miss that familiar slap on the back and his merry, 'Hello, George!' and this will be a lonesome place around here if some one does not take his place to make me feel at home. After all, it is a wonderful memory to bequeath to one's friends—that of joyous and happy living—the memory of one whose life radiated sunshine and laughter and sheer happiness in living. Not that he was not serious—no one could be more so about his tasks and his convictions. For he was no 'Yes, yes, man,'; he believed what he believed and as radically he disbelieved what he disbelieved. We had many a heated argument but the beautiful thing about him was that when the argument was over he held no resentment and he still was your friend. Really, you know, it takes a very big man to do that every day.

"It is seldom that one meets a business man engrossed in accounts, stocks and bonds, thinking about interest and increments, salaries and buildings, who is so firmly rooted in the faith of his Lord as he was. For him Christianity was an every day, an every hour matter—it was just life. He is gone, we say, but his joyous living and his sturdy faith will leave a never forgettable fragrance about these halls and about our lives. We are better and stronger because he lived; and with him we 'greet the unknown with a cheer.'"

**A Man of Business and A Man of God**

The next speaker was Judge Epaphroditus Peck, of Bristol, Connecticut, who since 1914 has been a member, in the first place, of the Board of Directors of the Church Building Society, and later of the united Church Extension Boards.

"I came on to the Board of Directors in the same year in which Dr. Burton was elected General Secretary and Mr. Baker Treasurer. Soon after that I was appointed a member of the Executive Committee, and also of the Finance Committee, and, of course, the latter appointment brought me into immediate and constant contact with Mr. Baker.

"My first impression was of his ability and efficiency in handling the extensive and various work of the treasurer's office. He had unusual judgment in investing the large endowment funds in his hands. No accountant or skilled financier has ever looked over our statement without expressing admiration of the skill and judgment with which our funds have been invested. His duties compelled him to be familiar with the laws of almost every state relating to local investments, mortgages and foreclosures, in order to handle properly the loans and grants which he was constantly making for the Church Building Society; and also to deal with the numerous and difficult questions commonly arising in the interpretation of wills and settlements of estates. In doing all this work he was a real expert; the Society has been fortunate to have its business affairs in such competent hands.

"But later I came to discover that he was not only a thorough business man, but that he was a devoted and consecrated worker for the kingdom of God. No minister ever devoted himself to the work of his parish with more devotion and consecration to his work as a sacred task than did Mr. Baker to the work of his office. And I feel that he combined the qualities of a keen and efficient business man and those of a consecrated worker in a higher degree than that of any man with whom I have come in contact.

"And all the way through, in the earlier years, but increasingly in the later years of our acquaintance, I felt that radiant personality and spirit of friendly fellowship which has been remarked upon by every one of those who have spoken today.

"As a man and friend, as a keen and expert business man, and as one who conducted his personal life and the work of his office as a true servant of his divine Master, he was a man whom no one who knew him could fail to honor and love."

**"This One Chance of Life"**

J. Percival Huget, D.D., Pastor of the Tompkins Avenue Congregational Church of Brooklyn, and who from 1917 to 1927 was a member of the Executive Committee of the Church Extension Boards, was the last speaker of the afternoon:

"In one of those colossal yet simple sentences, Dr. John Hutton once said, 'This is our one chance at life. We are not here to doubt or hesitate about things, but to live out our life once for all with our full strength. Mr. Baker accepted his one chance

at life from the hand of his Maker as a thing of beauty and returns it unwasted and unsullied.

"Others have spoken of the gladness of his living. He did live gladly and he lived greatly.

"Under the wide and starry sky
Dig the grave and let me lie.
Glad did I live and gladly die,
And I laid me down with a will.
This be the verse ye 'grave for me:
'Here he lies where he longed to be;
Home is the sailor, home from the sea;
And the hunter home from the hill.'"

"So, though our hearts are saddened, we cannot grieve overmuch for one who lived so joyfully and so well and came to the end of the journey without a long weariness or weakness. We know that it would be to him a thing to be grateful for that he should be able to work to the end in that service which meant so much to his mind and his heart.

"In very truth he made a success of his 'one chance at life.' He did a man's work in the world. It is literally true, as well we know, that the world is better because he lived. This is not a mere form of words, but the statement of a reality. This land of ours has received permanent good because of the things he cared for and the things to which he gave his life. And his life was happy in that very great achievement, the winning of the merited respect of his fellow men. In a rich and rewarding degree he had received the confidence and affection of those who knew him.

"And in that deeper and more ultimate sense he had made a success of living. He had built in his own life a character of strength and beauty, of worth and of fragrance. It was not only, as has already been said, a life of cheer and good will, but a life in which there was fidelity and strength. It is truly a just word when we speak of him as a gentle man. He was not only gentle, but was even tender. He had with all his manliness a heart as tender as a woman's and as affectionate as a child's. But with that there was also the strength of an unyielding integrity and an unfaltering ideal. One might apply to him the name of one of Bunyan's characters, Mr. Stand-fast. When this pilgrim came down to the edge of the river and went unhesitatingly on until the waters rose breast-high, he paused a moment to wave farewell to those who had stayed behind, and when they asked him how it fared with him in the flood, he replied, 'Now methinks I stand fast.'

"So, well may we believe that he not only did live gladly, but that he went on the way of his long journey with the same gladsome heart.

"This, too, let us not forget. It is written that when Mr. Stand-fast passed on through the river to the heavenly shore beyond, 'All the trumpets sounded for him on the other side.'"

The company was then led in a prayer of benediction by Rev. Alfred McAnthony, D.D., ex-Secretary of the Home Missions Council, and sang as a closing hymn one which Mr. Baker loved and with which he closed the service he had led the previous day, namely: "Christian, rise and act thy creed."

The funeral, a very great company in attendance, was held upon Saturday afternoon, December 31, in the Guild room of First Church, Montclair, New Jersey, where he was a member. The pastor, Rev. Archibald Black, D.D., officiated. Mr. Baker is survived by his widow, Mrs. Mary Craig Baker; by two daughters, Miss Helen Baker of Montclair, and Mrs. Frank N. Everett of St. Louis, and by three grandchildren.

# At the End of a Busy Day

### A Tribute to Mr. Charles H. Baker

*By* ALICE M. ROGERS

*Miss Rogers is one of the fine force who worked with Mr. Baker.*—EDITOR.

HE left his desk with a buoyant step
At the end of a busy day.
With a cheery smile and a bright "Good-night."
He started along his way.

But before he reached his earthly home,
Ere a few brief moments fled,
An angel softly called his name,
And he entered Heaven instead.

'Twas not the end of a busy life
But the close of one short day.
For we know that he who left us here
Has but gone a better way.

We miss his smile and his kindly word;
We miss his voice in song.
We think of him as the days go on.
And our own lives move along.

Think of the songs that he used to sing;
Think of the words that he said.
And, as we thus sweetly meditate,
We cannot believe him dead.

But we think that in a happier world,
In a broader, grander way,
Close to the Heavenly Father's throne,
He is starting another day.

# "A Man Is as His God," Says Africa

## Mr. Dipeolu, Theological Student, Speaks to Student Volunteers at Detroit

*THE student who gave this address before three thousand five hundred students from all over the world at the Detroit Student Volunteer Convention was educated in mission schools in Africa, later coming to study at Talladega College and Seminary. He is now in Chicago Theological Seminary. His plea for an understanding of his people was heard by one of the editors of this magazine. It was a masterful speech and had a deep effect upon those who heard him, speaking on the same platform with Robert E. Speer.*

I HAVE been asked to speak on the subject of "What Jesus Means to Me," but I do not see how I can do justice to this subject without mentioning some of the problems which now occupy a considerable part in my mind and which, during the process of solution, will vitally affect my ultimate convictions and conclusions with regard to Jesus, Christianity and the programs of the missionary agencies that are now operating in Africa. We have for years fallen victims to the erroneous educational conception which tends to pigeonhole and departmentalize education and life, or religion and life, failing to observe the fact that they are all one and the same thing. The religion that does not and cannot express itself in life is not the religion for me. The Jesus whose way of life cannot be introduced into my political, social and economic life is not the Jesus for me. Our sociological findings and scientific inventions mean practically nothing unless they can somehow aid in helping us to realize that fuller and abundant life which our Lord Jesus himself came to give to the world.

### To Indicate What Jesus Means for Life

I therefore leave it to you and to those who may afterwards read this speech to find out for yourselves just where I stand in relation to this whole subject of what Jesus means to me.

Deep down in the life and thought of every African has been imbedded from time immemorial this principle: *that a man is as his God.* He does not worry himself to find out through logical reasoning the kind of God a man worships: he watches the actions of a man, how he lives, and from these data forms his opinions about the kind of God the man worships. As you go from place to place, and from house to house in Africa, you see unmistakable evidences—especially in sections where tribal restrictions are still in vogue—of the tribal gods; and some go to the extent of signifying by certain marks on their bodies the image or insignia of their god; for example, you can always tell the the devil worshiper from the man who worships the god of thunder. He is always an embodiment of everything devilish. He cannot furnish an alibi even if he wants to do so.

When, therefore, a new religion is introduced, the African judges the merits or demerits of this new religion not so much from the lofty ideals which it sets forth, as from the way in which the adherents of this new religion exemplify these noble and lofty ideals in their daily life and transactions. This behavioristic way of evaluating a religion may be wrong, psychologically speaking, but it is the way in which the African reacts.

You can, therefore, see what evaluation we place upon your missionaries, your government and your civilization; and upon all those who come to us as their representatives. We regard your missions, your government and your civilization as being thoroughly Christian, for that is what you teach us. Every one of your diplomatic representatives and diplomatic negotiations is regarded as coming from a Christian country until you fail to meet the acid test.

### Changing Africa's Problems Affect Christian Approach

If one were to compare the map of the world fifty years ago with that of today, he would undoubtedly notice marvelous changes. He would notice that places which fifty years ago were regarded as unexplored areas have changed considerably: not only have they become populated but other places have sprung up and developed into large cities and towns fully equipped with all modern conveniences.

Many and varied are the factors which have necessitated this amazing progress. It would be unfair and unwise to attribute all this success and progress to any one thing; but great though the contributions of other agencies may be, they could hardly be compared in extent and value to the rich and noble influences of Christianity.

But whatever might be said of the achievements of Christianity in the Western world, the story will not be complete until we mention the progress of Christianity in lands where missionaries have been laboring for so many years: what effect this imported religion is having on the lives of these peoples: what changes it has wrought in their civilizations; and what new problems have been created by those changes. In other words, has

Christianity accomplished anything worth while? Has it really benefited the people or has it served as a deterrent to their progress? What are the prospects for Christianity in these lands in the near or distant future?

### Recalls Early Church in North Africa

Africa's contact with Christianity dates as far back as the early beginnings of the Christian church. North Africa and Egypt, owing to their close proximity to Europe, were very active church centers even in the days of the Apostles. The church at Alexandria in those days was not only the seat of culture and learning but an influential center from whence Christian light was radiated to other sections of the country.

These early contacts were, however, more or less confined to the northern section. It was not until recent years, and especially during and after the slave trade, that it was thought expedient for missionary agencies to engage in active and extensive missionary work in Africa.

Africa has always been regarded as the strange country where men and wild beats run riot and where people live a most primitive and comparatively easy life. This continent of surprise, however, has given to the last generation the unique wonder of watching the vastest, the strangest and the most mysterious of all lands thrown open for the first time to the gaze and grasp of the whole world.

### Modern Commercial Contacts Increasing

The wide publicity that was made of Africa's greatness and her untapped natural resources brought her into sudden contact with the outside world. From the four corners of the world they poured in to explore and exploit her. The opening decade of the twentieth century of Christianity was a sad spectacle of the struggle of European nations for the possession each of its own portion of our magnificent country with the least possible recognition that the indigenous races themselves have rights to independent development which other countries are bound to respect.

The African is one of the most reticent beings in the world. Apparently he is hilariously happy and frolicsome. He sings at his task, however onerous, and the sound of his characteristic laughter rings throughout the woods. This is where he has fooled the white man, who has mistakenly regarded him as a happy-go-lucky fellow. What a great mistake!

### Mind of Africa Still Unexplored

The white man has regarded our pleasantness as a sign of docility and inferiority and has, therefore, launched out a program of imperialism and exploitation. There is yet a rich field to be explored; it is the mind of the African. This has been given a rude awakening from its lethargy of centuries and is now just beginning to assert itself. If the Western church lends its aid to the exploration of this field, and discovers to the world its unsearchable riches, then it will have fulfilled its mission; but if it allies itself with other interests to suppress us, when, under God, we shall have come to our own, we shall surely bid it goodbye.

It would be attempting to turn back the hand of the clock of progress if one were to eliminate from Africa the contributions of Christianity through some of its missionary activities. That continent which was enveloped in the darkness of gross ignorance and superstition became transformed at the quickening power of the gospel of Christ. No one who knows anything about Africa's past and the creative forces which are now operating within and without to make her the great continent that she should be would ever advocate that the religion of Jesus be taken away from the people. But if Christianity is to stay permanently on our continent, its influence must permeate every phase of African life.

### Battleground of All Nations

Do you know that Africa is the battleground of all the nations? the "no man's land" for which all men contend and cut one another's throats? The war of 1914 did not really originate with the killing of the Archduke Ferdinand at Sarajevo—that was just a side issue. The World War was the culmination of an age-long scramble for and control of the raw materials in Africa, and future wars, as far as I can see, are inevitable among the Western nations until they learn to inhibit their predatory instinct for materialistic gain and passion to learn that there are higher values.

We who attempt to make known the grievances of the oppressed masses, who seek to bring about a reconciliation through the medium of Christianity and other religious organizations, can only go thus far and no farther. Practical and tangible results must come immediately to strengthen our theoretical and academic discussions with regard to international, inter-racial and industrial situations. This is only one thing that can win back the confidence of the oppressed groups; otherwise they shall rise in mutiny and overthrow the whole system when the forces which are now fermenting shall have reached the kindling temperature.

The situation in South Africa is a typical ex-

ample of this. There you find a racial situation of the most acute nature in the whole world, because the oligarchy which is in authority is determined to preserve its European civilization irrespective of what might happen to the natives. With a population of seven million, six million of whom are blacks, the land has been divided into four parts. The six million natives were forced into one-quarter of the land, while the one million whites appropriated three-quarters of the land. I regard the South African government as the ignorant and foolish boy who builds a sandpile to keep the sea away. Not only will the sandpile be destroyed by the powerful and irresistible billows of the sea, but the boy himself will lose his life unless somebody comes to his rescue when the crisis comes.

### Blacks Don't Want a White God

The colored races of the world are working out a new religion; one that will not come short of the ideals and noble ethical principles of Jesus. When that religion shall have been completely worked out, they will have to find a new name for it other than Christianity: I mean "white-man Christianity." If you doubt this, study more closely the youth movements in China, India, Japan and Africa.

The reason for this total dissatisfaction and loss of confidence is not hard to find. It is because white men have placed the same premium upon God, Jesus and religion as they have placed upon their skin. God and Jesus are white, they say, and this they would have us know and acknowledge. We want a God that has no color psychosis or complex, a Jesus who is the savior of all men, a religion that will be universal in scope, a Being before whom white, black, yellow and red shall stand and, without any superiority or inferiority complex, shall bow their heads and hearts and together say, "Paternoster—Our Father."

### America a Test

You have here in America a transplanted branch of the African tree—the Negro constituency of the United States. We in Africa are studiously watching your experiment with our cousins here. This experiment will not only determine the practicability or utter impracticability of your democracy, but it will also ultimately color our readiness or unreadiness in the Africa of the future to accept your Christianity; for, as I said at the start, we Africans hold firmly to the belief that a man's actions betray his God.

Our friend, Stanley High, on his last world tour visited South Africa. One evening he was asked to address a white group on the subject of Christianity. He prepared his speech, but just before he entered the hall he was confronted by two African students who spoke to him in words to this effect: "We understand you are going to speak to this white group this evening on the subject of Christianity. Won't you please tell us the meaning of your jim crow cars?" Likewise, in a discussion group in China, a Japanese student—evidently in an attempt to verify a statement—showed him a paper on the front page of which you could read in bold type: "The Gary Students Strike." On both occasions, as a true follower of Jesus would do, Mr. High said nothing about American Christianity to these groups.

### We Challenge You to Out-Love Us

Such a reaction on the part of the colored races to Christianity is inevitable. We are scrutinizing your accepted theories and modes of action and are not only questioning the *status quo* in Christianity, but are insisting upon the realization of things as they should be. Will your Christianity take up the challenge? We challenge you to out-love us! We challenge you to out-distance us in actually living the religion of Jesus.

Africa stands today for the first time, and probably for the last time in her history, at the fork in the road of destiny. At that fork in the road stand guides. Some call her down to the steep slope of race domination. Others beckon her up the difficult heights of race cooperation. The decision is inevitably being made in this generation.

### Constructive Emphasis Desired

I hope the impression this speech has left in your minds has not defeated its end. I hope I shall not be put down as merely giving a destructive criticism of missionary efforts and labor in Africa. I simply attempt to call your attention to some of the factors which are hindering the onward march of Christianity in Africa and which promise to prove grave dangers unless they are checked.

No captain who loves his boat and is aware of the value of the merchandise she carries, and especially of the preciousness of the lives of her passengers, will ever feel at ease at the nearness of an iceberg. I tell you, if he is a true captain he will risk his own life to avert the catastrophe. My whole educational life is a living testimony of what missionary efforts can accomplish; and I know the same is true in the case of some of you.

### Himself a Product of Mission Work

My elementary school in Lagoo, Nigeria, West Africa, was in St. Paul's Breadfruit School, a

school under the auspices of the Church of England. My high school was the Wesleyan Board High School under the Wesleyan Methodist Missionary Society, also at Lagoo. Part of my college education was at Tourah Bay College, Freetown, West Africa, a school affiliated to the University of Durham in England and managed by the joint efforts of the Church of England and the Wesleyan Methodist. Four years ago I came to the United States and attended Talladega College, Talladega, Alabama—an "A" class college under the American Missionary Association of the Congregational church—and there graduated from the college and seminary departments; and now my post-graduate work is being done in the Chicago Theological Seminary and the University of Chicago.

More than ninety-five per cent of our education in Africa has been made possible through the missionaries. For this work, men and women of indomitable faith in the possibilities and potentialities of our race and our country have sacrificed their lives. They have died and are still dying with the hope that some day under God their dreams for Africa will come true. I have mentioned this because we in Africa are grateful for what some of the missionaries have done for us. I point out the dangers ahead because I would not like to see the glorious work thus begun stifled by the thoughtlessness and brutality of others who pose as Christians and even go out as missionaries —without being deeply conscious of the sacredness of their task and its universal implications.

### Is Christianity Merely an Opiate?

One of your New England professors, whose name I need not mention here, has published a statement that the only way to avoid the ultimate revolt of the suppressed Africans and to prevent the complete overthrow of the so-called Nordic supremacy is by launching out a vigorous campaign of evangelizing and Christianizing the African, thereby giving him the gospel of peace and good will, the gospel of slap me on the one cheek and turn the other. He is very much troubled about the rising tide of color and the rapid spread of Islamism among the African tribes, which religion he claims teaches them to be warlike and restless. In this statement he has revealed his gross ignorance of Christianity and what Jesus stands for and has also given us an inkling to one of the main motives of your Western missionary propaganda. He does not know that the religion of Jesus is the most radical religion on earth and that no individual or race who has caught the contagion of the dynamic personality of Jesus can ever be satisfied with this empty Nordic boast of superiority. The African, it is true, is still largely held in physical bondage, for he cannot boast of the modern methods of warfare in the sense that the Western nations can, but our spirit is no longer bound, thank God, and we shall bear physical bondage only as far as we have to and no further.

### Brings Africa's Greetings

Finally let me bring to you, dear fellow students and friends, the greetings of African students at home and abroad. The spirit of the New Africa is with us here; that spirit is also willing to cooperate with the spirit of all those who, under the influence and inspiration of Jesus, have dedicated, yea, consecrated themselves, to promoting peace and good will among all men.

Fellow students and friends, the end is not yet; the dream of the ages is in a large measure still unrealized; the task is only half done! And Jesus is depending on us—you and me. Be not discouraged! As we go away from this Mount of Transfiguration to face once more the tasks and duties of life, there are those who will laugh us to scorn because they have lost hope in humanity and in themselves. They will call us a bunch of dreamers. Like the sons of Jacob who hated their brother, Joseph, they will call our honest attempts and unflinching faith to carry out our convictions for a better social, economic and religious order dreams, fantastic dreams. In reply to these sarcastic remarks let us say:

"Dreams are they? but they are God's dreams.
And shall we scorn and despise them?
That men should love one another
That white should call black men brother;
That greed shall pass from the market place;
That lust shall yield to love for the race;
That man should stand with God face to face.
Yes, dreams are they—all—
But shall we despise them?—God's dreams?"

A happy incident in the church life at Humboldt, South Dakota, occurred a short time ago when a "Friendship Quilt" was first auctioned off and then presented to the pastor and his wife. The quilt was made by the Ladies' Aid and was a whole year in the making. It is of fine material, beautifully quilted, and each block contains from four to six names worked in silk. The more than two hundred and fifty names which it contains are friends of Mr. and Mrs. Harper, who have been on the field for seven years. The entire work was a labor of love, and, needless to say, is greatly appreciated.

# The Lenten Purpose

*By* FREDERICK L. FAGLY

EASTER is the great day in the Christian year. Easter celebrates the fact that the Christian religion is not simply a system of rules and regulations of life, however beneficent these may be, but that it is the religion of an ever-living, personal Savior, Jesus Christ, the eternal Son of God.

The history of Christianity clusters around this day. All our preachings, our widely extended church organizations, our efforts toward realizing Christian ideals in our own living—these all draw their validity from the fact that Christianity is not a theory about life, but, in fact, a new life, a spiritual existence of eternal value made understandable by the resurrection of Jesus.

### Historic Development

In order to appreciate the benefits of the Easter celebration in thought and life, Christians through the centuries have found that it was necessary to make some preparation. The practice of pre-Easter preparation was general in early Christianity but the method and the time have varied with the years. In the old churches and in some liturgical churches of today, the preparation period was known as a fast; but seldom has the pre-Easter fast ever prescribed the total abstinence of food, except in rare cases and for short periods. But in all ages and in all churches there has usually been a limiting of physical comforts and an emphasis upon the need of spiritual cultivation. The church has usually discouraged social activities, has refused to celebrate marriages and has urged the people to give themselves to discipline of the body, enlightenment of the mind and illumination of the spirit.

### The Hebrew Custom

In the Hebrew church ceremonial fasting was widely practiced. This feature of their life had become mechanical, as had many other elements of their religious program. We are quite certain that Jesus did not engage in all the customs of the Hebrew church and we recall in Mark II:18, that the populace complained that Jesus and his disciples did not participate in the customs of the church. But at the same time we should remember that Jesus did believe in the need of quiet seasons and of spiritual discipline. In the story he told the disciples of the temptation and the days in the wilderness, he drew aside a little of the curtain which concealed the inner workings of his own soul, and revealed the power of the temptations that come to men in modern life, today, to make worldly power and wealth the objects of living. But Jesus turned away from these temptations and went into the wilderness for forty days. It is thought by scholars that his deprivations during this period were only such as would be encountered in the sort of restricted life one would live in a Judean wilderness. But however that may be, one thing is sure: that Jesus spent these days in careful preparation for living a spiritual life among men. Have we not a similar obligation to strengthen the known forces of our living in days when material temptations are so alluring.

### Forty Days

After more than a thousand years of discussion and varied practice as to the desirable duration of the pre-Easter preparation, the church gradually came to the importance of the forty days, for such had been the length of Jesus' preparation for his life of service. So for many years now the forty days —Sundays excepted—preceding Easter have been used for spiritual discipline and culture; and this custom has continued in the Catholic, Episcopal, Lutheran and some other church bodies.

Among some of the Protestant churches, and particularly among the free churches, the observance of Easter and the Lenten preparation fell into disuse. This was part of the reaction from the Papal form of religion and all its works. But the early Christians observed a Lenten program long before there was a form of Papal government. In the days of Ireneas and of the writer of "The Shepherd of Hermas," the need of special preparation for Easter was taught and rules offered by which the devout Christian might secure the greatest good from the period.

### Christmas and Easter

It is interesting to note that Easter and the Lenten period were not alone proscribed by the early Puritans. For a hundred years Christmas passed by in New England with no recognition whatever in the vast majority of Puritan homes. Gradually free church men and women have come to understand that no church has an exclusive right to the great historic days and customs of Christianity. Today we can all enjoy the happiness of the Christmas season—light our candles, trim our tree, sing Christmas carols and open our hearts to the beneficent influences of the "holidays"—with no assault whatever on our Puritan principles.

### Protestant Observance

Little by little the same attitude is being taken toward Easter and the Lenten period of preparation

There are influential churches, however, that never use an Easter hymn and they feel it their duty to uphold their Protestantism by this form of independence. Where one feels conscientious scruples against observing these great days in the Christian year and feels that the non-observance is necessary to mark the existence of a free and Protestant spirit, it may well be that the discipline received in not doing these things is an alternative good. But for the vast majority of Christians the press of life is so heavy and the many temptations so alluring that advantage should be taken of every opportunity to school and discipline the body and the spirit. We should set ourselves with determination to draw as close as possible to the spiritual realities all about us. Life in essence is spiritual, and the ideal toward which we strive is to understand life in terms of immediate relationship with the Divine. We must do all we can to discern the spiritual elements in the common things of life.

**Congregational Program**

Because we believe so much in the value of discipline and the spiritual life, the National Council's Commission on Evangelism and Devotional Life has centralized its efforts for the last ten years to help the churches during the Lenten Season. We Congregationalists use this period not in any Catholic, Angelican or Lutheran sense, but in our own free way; use this period of the year for rebuilding and strengthening the spiritual lives of our people. Thousands of churches are putting forth splendid programs. The Commission is busy all the year preparing practical material. These church helps are provided at cost and are used by an ever-increasing number of churches.

Samples of Lenten literature, church programs and material for individual men and women may be had on request of the Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York City.

# The Work of Church Extension

**Home Missions in a Nutshell**

THE value of church extension work, both from the patriotic and the religious point of view, cannot be over-estimated. Missionary churches do not spring up over-night. Their origin comes about gradually. The first step is likely to be the organization of a Sunday School. The program may include Daily Vacation Bible Schools and other activities during a period, usually the summer, when such activities count with the community. The services of full-time workers are employed where possible and these are supplemented during the vacation period by the assistance of young people from various schools and colleges. Sometimes the entire work is taken over by these young folks; thus the children are looked after, the parents become interested and frequently a church organization results.

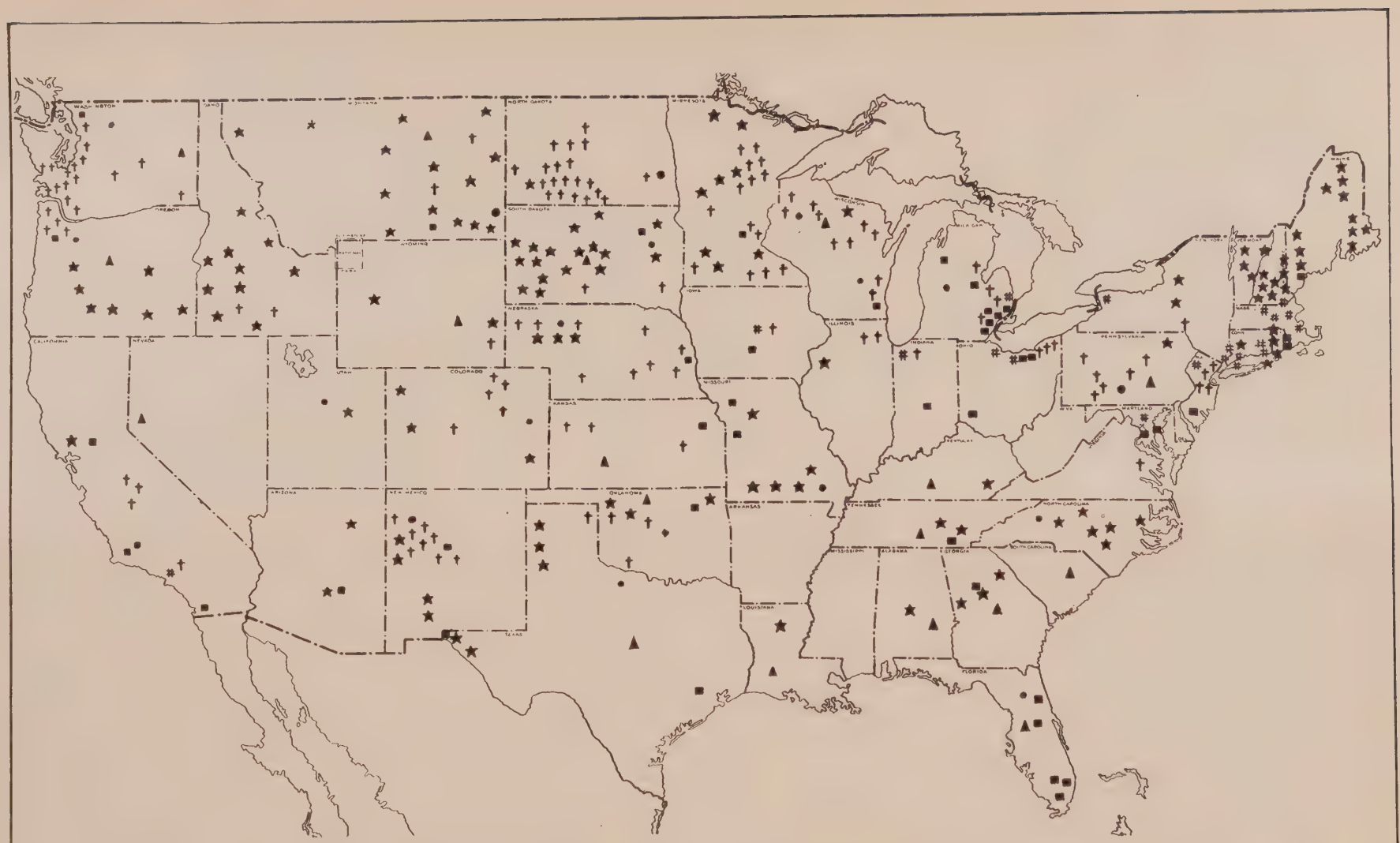
A pastor is needed, but the people cannot pay his entire salary. Missionary aid is granted to make up the deficiency and in many cases such churches come to self-support within a reasonable time. The church and Sunday School services are held in schoolhouses, public halls, private homes—any place available. A building is needed and an appeal is made to the Church Building Society for help in securing one. If it is a legally incorporated Congregational church, owning a lot fully paid for, holding it without conditions or restrictions, and if the people can show that the church is needed and that they have done their utmost to raise the necessary money, a grant or loan—often both—toward a building is made. As the church grows, a parsonage is required, and when the necessary conditions have been complied with, a loan is made for this purpose. This work is being done on the frontier, in the rural community, in the city, among foreign-speaking peoples who have taken up their abode in America.

**1. Work in New Communities**

In numerous Western settlements the Congregational is the only English-speaking church, and if these churches are not established when needed, or are withdrawn for lack of money, the children in large sections of the country will be without religious training. When the social life is centered in the church and its work it becomes an important means of contact between people who otherwise would seldom meet their nearest neighbors. Often such mission stations must be aided for a number of years, but they are worth aiding. They help lift the interest of the community out of the rut of materialism and plant the seeds of spiritual growth in the hearts of children who go out from them to benefit and bless the world.

Pacific School of Religion Berkeley, Calif.

In our great West, missionaries have tasks that are difficult and complicated. Tremendous distances must be covered and more often than not one missionary holds services at five or six different points. In recent years automobiles have been provided for a number of these larger parishes,



On this Map appear important points aided by The Church Extension Boards:

*Types of Work are indicated as follows*

★ Town and Country.
✝ Foreign Speaking.
■ City.
# Negro Work in the North.
▲ Pioneer Sunday School.
● Church Buildings Aided.

but the supply never equals the need. These missionaries are helping new communities to build on a foundation of Christian faith; they are laboring to fashion righteous commonwealths for the welfare of the nation and the world. They also, in a degree, care for the immigrant problem, for a large proportion of the people in these Western posts are foreigners.

**2. The Specialized Rural Field**

With the migration to the West and to the large cities many villages and country churches which up to that time had been self-supporting found it impossible to carry on their work without assistance. Here was a new home missionary field in old territory. It was remembered that the country church had nurtured strong character and that the denomination owed to the people who were left, and the children who were being reared in country districts, an opportunity for the right development. Rev. Malcolm Dana, D.D., is meeting the modern rural situation by promoting what is known as the Larger Parish plan, or a ministry over areas as well as churches. Good roads and the automobile are now making it possible for country folk to come into the stronger town churches and for the latter to extend pastoral oversight and religious privilege to their surrounding areas. It is questioned whether the consolidated school may not point the way to greater efficiency for the churches of the open country, replacing them with something akin to the consolidated church. Dr. Dana is following the plan of promoting such outstanding pieces of work, giving to them sufficient time to start them on the road to success. The aim is thus to socialize and Christianize entire sections of the country-side.

**3. The City Work**

Cities were not regarded as a part of home mission work thirty years ago. It was about 1900 that the migration to the cities became large and in 1910 half the population of the country was urban. The denomination was confronted by a new and distinct task. In 1918, Luman H. Royce, D.D., took charge of this department of home mission work. Our cities are growing with amazing rapidity. The foreign-speaking population of our great cities is significant. The World War retarded the tide of immigration; and yet, during the decade ending in 1920, there was a drift of nearly 12,000,000 people from rural to urban communities. More than half our population is found in cities of over 100,000. Nearly a dozen cities beyond or speeding toward the million mark have a foreign-speaking population, including the children of foreign-speaking parents, of nearly eighty-five per cent. Dr. Royce advises concerning new building sites, changes of location, choice of pastors, the erection of new buildings or enlargements of old ones, the time devoted to each place varying from three days to six months. The aim is to help establish churches in strategic centers and so equip them that they shall be able to cope with problems which confront them.

**4. Negro Work in the North**

The migration of Negroes to the North brought about a religious situation which made it necessary to provide church privileges as far as possible for the large numbers who are flocking into Northern cities. It was decided that in large industrial centers such as Detroit, Chicago, and Cleveland, a work should be established that would attract educated Negroes and have some chance of permanence. Rev. Harold M. Kingsley is in charge of this work. There are about thirty organized churches, as well as a large number of missions among these people at the present time.

**5. Our Foreign-speaking Work**

No denomination, so far as records show, can claim distinct precedence in originating missionary work among the foreign-speaking peoples in this country. The first organized effort made by Congregationalism under special direction was made in 1883, by dividing the work already under way into departments: German, Scandinavian and Slavic. The Scandinavian department was later divided into Swedish and Dano-Norwegian, and at present there are five distinct departments of foreign-speaking work:

*Slavic.* In 1909 Rev. O. C. Grauer, D.D., became superintendent of this department. Congregationalists share with the Methodists in the support of a Slovak weekly, *Krestan,* which is used to bring our evangelical policy and practice to the Slovak peoples. The membership of the churches of this department mounts slowly but steadily. The only Polish Congregational church in the world, located at Detroit, Michigan, belongs to this group.

*Dano-Norwegian.* This branch of the foreign-speaking work is also under the superintendency of Dr. Grauer.

*Swedish.* This work was placed in charge of Dr. Grauer in 1921.

*German.* There are sixty-eight German churches in various states aided by the Church Extension Boards. The superintendent is Dr. Herman Obenhaus.

*Finnish.* This was the last department of foreign-speaking work to be organized. It came into

existence in 1912. At present, its care devolves upon Rev. Henry M. Bowden, who also has charge of the work among the Armenians and Bulgarians.

*The Spanish-speaking work* in the Southwest was begun about 1890. The oldest churches are at El Paso, Texas, organized in 1892, and at Los Ranchos de Atrisco, near Albuquerque, New Mexico, organized in 1894. There are now five churches, nine Sunday Schools, and other preaching points. Dr. J. H. Heald came into the work in 1900, first as general missionary, and later as superintendent.

Recently, four schools, situated in what is known as the Plaza section of New Mexico, and for some years under the care of the American Missionary Association, have been transferred to the Church Extension Boards. A community service will be maintained, which includes the responsibility for medical work and what school work is continued in a unified program with their church and evangelistic work.

**6. Woman's Work**

The Woman's Department of the Church Extension Boards cooperates with the program of the Boards in particular, especially by maintaining contacts between the Boards and the Woman's missionary societies in the local church. The Department is in charge of the Home Service, which includes receiving and filing of applications for boxes for the missionary families in Congregational parsonages, assigning these applications to the church societies and the correspondence incident to the filling and forwarding of these boxes. This service makes a very substantial addition to the missionary's salary, and is an expression of good will and fellowship from the churches. The Department also directs gifts for the kindergarten at Ellis Island and the friendly service which sometimes is the result of interest in the kindergarten. The projects of the Church Extension Boards are assembled and compiled in the Woman's Department and information regarding them is furnished. Requests for speakers are also filled by the secretaries of this department and information given on the work of the Boards.

# A Bird's Eye View of the A. M. A.

*By Secretary* FRED L. BROWNLEE

THE major responsibility of the A. M. A. is that of educational work among the Negroes in the South. Here the work centers in twenty-two schools and colleges. The sixty odd mission Congregational churches of the South are also assisted by the A. M. A. Then there are the Indians of North and South Dakota, the mountaineers of Pleasant Hill, Tennessee, the Spanish-speaking work at Rio Grande for children of the Southwest, the Porto Rican work and the Oriental work, except that which has been transferred during the last two years to the Southern and Northern California Conference. In addition to this a number of cooperative enterprises are assisted in carrying forward interdenominational work of similar character.

**Surveys**

It has long been the policy of the A. M. A. to do only work which needs to be done and to do what needs to be done only when agencies naturally responsible for such work do not do it. Fifty years ago it did not take an expert to diagnose and prescribe. Three million Negroes had been set free against the wills and emotions of their masters. Ninety per cent of them were illiterate. Practically all of them were penniless. Even if the South had had the will it would not have had the means to provide schools for them and their children. Today this illiteracy is under twenty per cent, improved conditions in schoolhouses may be found in most Southern counties, with notable high schools in a number of the large cities and with beginnings of what may become accredited mechanical and agricultural colleges in the various states. Hence the need of expert diagnosis and prescription with reference to the tasks which remain.

For example, recently in North Carolina, the State Department of Education for Negroes on request, made a survey of the A. M. A. schools in that state. The results of that survey guide the action of the Administrative Committee. Into the benighted community of Cotton Valley, hidden in the black belt of Alabama, a trained social worker was sent to make a community survey. The program of the Cotton Valley School is being projected on the basis of that survey. During the past year an expert has been at work making a careful and detailed study of all of the Negro Congregational churches in the South. His report is now in the hands of the Administrative Committee. In October a survey specialist was added to the staff of the Department of Missions. He will spend most of his time on the field making a careful study of the A. M. A. schools, the need of them, their needs and how they may best serve the New South and the New Negro. This expert himself is a son

of the South, a Negro, educated in Virginia with a Ph.D. from Chicago University.

During the past year fifteen thousand Negroes were registered for college work, most of them in the South. Increasingly the Northern colleges watch the colored man with a quota basis in mind. Hence, the most urgent problem before the Administrative Committee is how to help in providing for the higher education of the Negro. The success of the work in the past has produced this unprecedented opportunity. In some of the more progressive Southern communities we find the will to do but the means to meet the situation are lacking.

### Cooperation

Each year more doors are opened for cooperation. During the past year the city of Florence, Alabama, appropriated four thousand dollars for the work of Burrell Normal School. At King's Mountain, North Carolina, the county Board of Education furnished all of the elementary teachers, one high school teacher and assisted in the principal's salary at Lincoln Academy. At Greenwood, South Carolina, the city Board of Education provided five high school teachers in Brewer Normal School and assumed full responsibility for all elementary pupils in buildings provided by the city. At Talladega, Tougaloo and Straight, the General Education Board of New York cooperated in providing new buildings and equipment. Everywhere we have been shown the utmost courtesy and dozens of illustrations might be given of spiritual achievements through the cooperation of an appreciative good will among a people whose fathers and grandfathers looked upon the A. M. A. missionaries with disgust and alarm, if not with open hostility.

In addition there have been gratifying opportunities for the A. M. A. to cooperate with other agencies. Here again the spiritual fruits of cooperation are far in excess of the actual cost in dollars. Between eleven and twelve thousand dollars tell the story in money. The names of the agencies give wide range to the imagination to determine for itself the spiritual opportunities and collective achievements. The agencies are: the Hawaiian Evangelican Union, Mountain Workers' Conference, the Committee on Cooperation in Latin America, the Home Missions Council, the Inter-racial Commissions of the South, the Commission on the Church and Race Relations of the Federal Council of Churches, Porto Rico Union Theological Seminary, The Porto Rico Evangelical Union, Religious Work Directors in Government Indian Schools, the John C. Campbell Mountain Folk School, the Missionary Education Movement, and the Chinese Students' Association.

### Self-Help

Last year the seven thousand seven hundred students in the A. M. A. schools paid in cash tuitions one hundred and thirty-one thousand dollars or an average of fifteen dollars. The tuition rates vary from eight dollars a year in elementary grades to over fifty dollars a year for college students. In addition to this, the thirteen hundred boarding students paid for their own board and laundry. On Lincoln Day these students raised over three thousand dollars for the general work of the A. M. A.

Then under the leadership of the alumni secretary, the alumni in the various schools and colleges have been hard at work supporting special projects in the various institutions. These gifts amount to over fifteen thousand dollars. During the past year the policy has been followed of making conditional gifts to schools for new buildings. A remarkable example of this is the little town of Athens, Alabama, where the committee voted twenty thousand dollars from a legacy for a building at Trinity School provided the alumni and friends of the school locally raised seven thousand. When this report went to press, only ten months after the offer was made, Trinity had almost eight thousand dollars in pledges with over thirty-five hundred in actual cash.

The most touching and gratifying manifestation of increasing self-support is the way in which parents and older brothers and sisters, themselves graduates of A. M. A. schools, see to it that their children go to an A. M. A. school, or that their younger brothers and sisters have chances better than those which they had. A friend of the A. M. A. asked the porter of the Pullman in which he was traveling the other day where he was born. The porter replied, "In Alabama." Then he was asked if he knew anything about Talladega and he said, "I surely do, for I went there myself." And then the porter revealed the fact that for a number of years he had used his savings in sending his three sisters to Talladega and had refrained from getting married until after the last one had graduated.

### Quality

Religion is an integral part of the life in every school, both in form and practice. Bible teaching and honest living, formal worship and Christian fellowship have gone hand in hand. A wise and practical expert in religious education is seriously needed to counsel with principals and teachers in the readjustment of their religious thinking and the modernizing of their programs of religious education and to suggest and supervise ways and means of deepening the spiritual lives of teachers and students.

When the first schools were opened in the South, it mattered not how poor the children's parents were,

the children were compelled to appear with clean hands and faces, hair combed, clothes neat and shoes laced. The results of this emphasis are apparent to anyone visiting an A. M. A. school today. In the boarding schools the amenities of the best dining rooms and boarding halls are observed in so far as money has made possible linens, dishes, furniture and pictures. Beginning last year a small sum was appropriated to improve these facilities.

From the very beginning the A. M. A. has employed a special music teacher in each of its schools. The cultural results of this wise foresight are apparent in all of the schools today and in the homes of their graduates. During the past year an A. M. A. teacher, who is a patron of art, and was on leave of absence, spent the year visiting all the schools in the interest of art appreciation and the beautifying of schools, campuses, churches, homes and life in general. The lack of funds alone prohibits the employment of an art teacher in every school. During the past year a landscape architect was employed to make a study of a selected group of campuses with the view of beautifying them. He has since been employed as superintendent of A. M. A. buildings and grounds and has begun a nursery at Talladega with the intention of supplying shrubbery for other schools.

In the employment of teachers, care is taken to employ persons of Christian character, personal refinement and standard scholarship. The A. M. A. salary schedule, however, seriously interferes with a free selection from the latter standpoint. With the increasing facilities for general education it becomes more necessary than ever that mission schools distinguish themselves by their religious, ethical, aesthetic and intellectual qualities.

### Progress

In Mobile, Alabama, the Board of Education assumed the responsibility for furnishing a free high school education for Negro youth. The A. M. A. school there was called Emerson Institute. The new school, using the old property with the possibility in the near future of securing a new plant, has been called Emerson High School. The A. M. A. in order to stimulate the ambition for higher education among the students offered five scholarships of one hundred dollars each for quality graduates who will continue their studies in an A. M. A. school. Two graduates qualified last June and are now registered at Talladega.

Palmer Memorial Institute at Sedalia, North Carolina, founded and developed by Mrs. Charlotte Hawkins Brown, faced a crisis with reference to its future development unless it became part of some system of schools. After careful investigation and study the A. M. A. agreed to take the school over provided Mrs. Brown could guarantee through the school's friends current expense support for five years and a sum of one hundred and fifty thousand dollars for buildings and endowments. This she has done and the school is now an A. M. A. school. Its expansion and support later on will require financial assistance from the A. M. A.

Increasingly local school Boards are providing elementary schools for Negro children in Southern communities. This reflects itself in the increased enrollment of high school and college students in A. M. A. institutions with a corresponding decrease in the number of elementary pupils. In keeping with this progress two of the high schools have become junior colleges: Le Moyne in Memphis and the Joseph K. Brick School at Bricks, North Carolina.

Progress has been made in providing buildings and equipment for higher education. At Talladega Silsby Science Hall was completed and opened for use in September. At the same place a central heating plant was furnished in time for use this winter. In addition, the Fanning Dining Hall was begun and will be ready for use in a few weeks. All of these buildings were made possible through legacies which came directly to the trustees of the college, the General Education Board, the Alumni and the private solicitations of the president. A notable fact about these buildings is that they were built at surprisingly low figures by a Talladega graduate, and to the complete satisfaction of a prominent New Haven architect.

At Pleasant Hill Academy a new dormitory for boys was finished in time for use at the opening of school. In Porto Rico four additional acres of land were purchased for the Ryder Memorial Hospital and a private wing added to the hospital building. A residence for the medical director was also built. In Humacao a residence was built for the superintendent of church work. At Fessenden Academy in Florida, Ranney Hall—a dormitory for boys—a new dining hall replacing one destroyed by fire, and a central heating plant were built.

None of the money for all of these buildings came from current receipts or the apportionment giving of the Congregational churches. It came from legacies, the General Education Board, alumni and through private solicitations of presidents.

For years the inadequacy of A. M. A. teachers' salaries and the fact that they were paid only for eight months have been sources of worry and anxiety. Through the final settlement of the Charles M. Hall Estate we were able to increase our income to the extent of placing all eight-month teachers on a

ten-month basis at salaries of fifty, fifty-five, sixty and sixty-five dollars per month with living during the school year. College professors' salaries and those of presidents and principals were correspondingly increased. Encouraging as this is, nevertheless, A. M. A. salaries are still too low to provide for a minimum standard of living in keeping with the cultural appreciations and requirements for self-improvement of teachers in Christian schools, to say nothing about "quality."

In addition to increasing the salaries we have been able to improve somewhat the facilities with which teachers are working, so that fewer of them have been asked to make bricks without straw and students as well as teachers, in many of our schools, may now learn by performing their own scientific experiments in equipped laboratories.

We have long felt the need of providing for the retirement of workers after years of faithful service or in case of disability at any time during service. This has never been wholly neglected. Each case has been handled individually, often to the embarrassment of both the workers and the Association. When the annuity plan for Congregational ministers was established the Association agreed to pay half the net premiums for its younger ordained workers and all above twenty-five dollars per year for the older men whose premiums are larger. This left the rank and file of our workers without any assurance that they would be provided for after years of service. A special committee was appointed to study this problem and an actuary was engaged to suggest a solution on the basis of a careful investigation. The plan suggested and finally adopted is twofold. On the one hand, it provides for group insurance with death and total disability provisions for all workers, ordained and unordained, and an annuity plan similar to that of the regular ministerial plan. In order to put these plans into operation we need to provide for the accrued liabilities of over eighty workers who have been with the A. M. A. ten years or more and provide for the annual premiums of all workers who join in the plan. An endowment fund of two hundred and thirty thousand dollars would provide at once for the accrued liabilities. To fund these liabilities over a period of twenty years will require twenty-four thousand dollars annually. This, together with the regular premiums and the group insurance, will mean an addition to the A. M. A. budget for the next twenty years of about fifty-five thousand dollars annually. In all cases the insured will participate in paying the total net premiums.

**Unmet Needs**

We still have schools without modern sanitary facilities. Too much of our work is done in buildings that are fire hazards. In no place have we a thoroughly equipped library and in many cases we have no libraries. We cannot hope to develop quality schools without good libraries. An art teacher is needed in every school. A director of religious education would have a wonderful opportunity to get some real results with almost eight thousand students under his daily care. The teachers should be paid twelve instead of ten months of the year. In only three or four schools have we anything approaching adequate health and physical training programs. All students should be physically examined by competent persons and a leader of physical training and recreation is needed in each school. At present there are imperative building needs which can be met only on receipt through legacies of $165,000. During the past year the A. M. A. adopted the policy of erecting no buildings unless it could add one dollar to its endowment funds for every dollar put into new buildings for their maintenance. We must, therefore, secure $330,000 from legacies, for in no case do we use current receipts for new buildings.

# Activities of a Minnesota Missionary

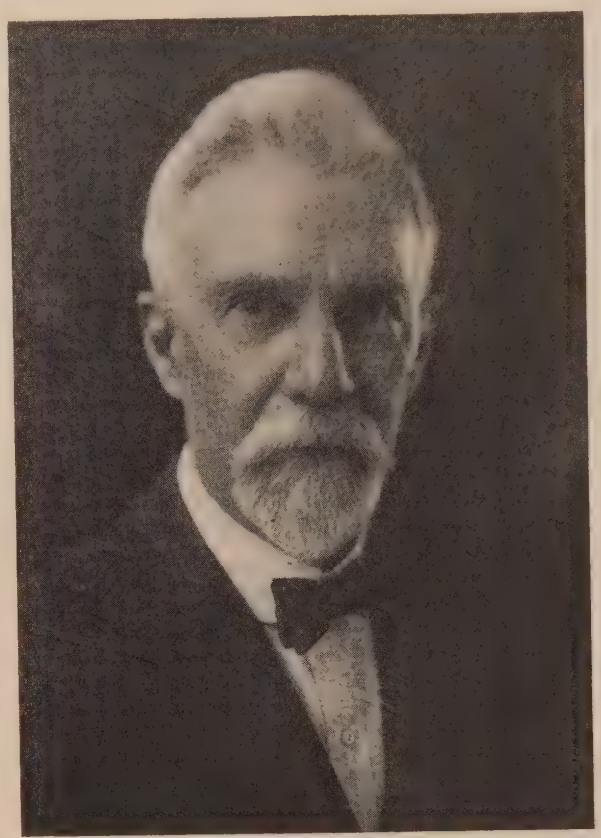
ONE of our Finnish missionaries, Rev. Alexander Muhonen of Minnesota, reporting for 1927, gives the following figures concerning his activities. He has attended 209 meetings, in addition to twenty-seven Sunday School sessions; visited 485 homes; taught four confirmation classes, with thirty-eight pupils in all, and served the Lord's Supper seven times to 150 people. He has had two funerals, two weddings and seventeen infant baptisms. It is interesting to note that his Ford has carried him nearly 18,000 miles at an expense of only $515.61, averaging less than three cents per mile for gas, oil, and repairs. He has traveled otherwise than by auto nearly 11,000 miles at a cost of $137.97, most of this travel being by courtesy of the railroads. New Year's Eve he had special services at Palo, with the wind blowing seventy miles an hour, and the thermometer thirty degrees below zero. This time it required two horses to induce "Lizzy" to start in the morning. In spite of wind and cold, in this country place there were twenty-seven people present until the New Year came in. May it prove a prosperous one for all.

# Cooperation Gains Ground at San Antonio

By JOSIAH H. HEALD, D.D.

THE sixteenth annual meeting of the Interdenominational Council on Spanish-speaking Work held at San Antonio, Texas, December 14 to 18, marked a step in advance.

San Antonio is notable for a number of things, one of which is the large Mexican population. It is the second city in the United States for the size of its Mexican population —Los Angeles standing first with a probable Mexican population of 125,000, San Antonio, second, with 75,000 and El Paso, third, with over 50,000. The old native Spanish-speaking population, which was considerable, has practically disappeared from view in the flood that has poured in from Mexico during the last fifteen years. There has been a far greater invasion than in the old days of the Alamo, but it has been a welcome invasion. The railroads, the industries and the farmers all want Mexican laborers. Texas still remembers the Alamo as a sentiment, but calls loudly for more Mexicans as a practical measure. At the same time philanthropic, far-seeing people recognize a danger to our institutions and risk to the Mexicans themselves in the unrestricted tide of immigration across our southern border; and they wonder if some form of restriction may not be necessary as a protection both to ourselves and to the Mexicans.



JOSIAH H. HEALD, D.D.

### A New Responsibility for American Christians

Our Missionary Boards and workers are inclined to look upon this great influx of Spanish-speaking people as offering us a fresh opportunity for service, and are doing their best to take advantage of it. San Antonio is the center of religious and social activities for Mexicans in East Texas, several denominations having splendid plants, well equipped and well manned. The work is growing rapidly throughout the state. The Southern Methodists, the Disciples, the Southern Presbyterians and the Southern Baptists all have important work, the first-named denomination alone having nearly seventy Spanish-speaking churches in the state. More young Spanish-speaking men than ever before are offering themselves for service in the ministry. One of them, a nephew of the late President Carranza of Mexico and a student for the ministry in a San Antonio institution, made an impassioned plea for sending the gospel to his people.

An important function of the Council is the study of the problem of the Mexican in the United States and how best to help him. In line with this purpose great service was rendered by Professor Max Handman, head of the department of Sociology in the University of Texas, who gave us a graphic report of a survey made under his direction of fifteen hundred Mexican families, showing the economic, housing and social conditions under which they live. Their economic status is low, fifty per cent being irregular workers earning an average of thirteen dollars and sixty-eight cents per week, while regular laborers earn an average of twenty dollars per week. Housing conditions are bad, but an encouraging fact is that one-third own or are buying homes. Dr. Handman regards the problem as chiefly environmental rather than racial, a problem of adjustment to changed conditions. He thinks things will tend to become worse rather than better unless we devise ways to help bring about needed adjustments.

### A Survey in Southern California

The Research Committee of the Council through its chairman, Dr. Robert N. McLean, made an interesting report of a survey of one hundred and thirty-four typical families in Southern California. This report showed a little better economic status in Cali-

fornia than in Texas. Thirty-one different occupations were represented, wages were somewhat higher and forty-five per cent owned their own homes. It should be said that both these reports dealing with city and town dwellers do not represent the worst conditions, which are found among the seasonal rural laborers.

**Religious Education**

Much attention was given to religious education. The presence and helpful participation of Dr. W. C. Barclay, a religious educator of national reputation, contributed greatly to the program. Dr. Barclay has been making a protracted study of religious education in South America. He gave us reason to hope that in the not-distant future literature for religious education will be provided which will be better adapted to the Latin-American mind and psychology than any now available.

The subject of an interdenominational school for training leaders, which has been before nearly every session of the Council, was again discussed. The recommendation made a year ago by the committee headed by Dr. Vermilyea, then secretary of the Home Missions Council, was again indorsed, to the effect that it is desirable to establish such a school in connection with the College of Agriculture and Mechanic Arts at Mesilla Park, New Mexico, or the state university at Albuquerque. Dr. Hinman has rightly interpreted our Congregational attitude as strongly opposed to the segregation of our Spanish-speaking students in higher education. In its present form, however, the proposal seems to avoid that danger and to offer the advantages and economies to be had through affiliation with a state institution.

**Cooperation Not Competition**

One of the chief aims of the Council has been to bring about comity between denominations. There have been few cases of violation of comity during the past year. The report of the Committee on Comity through its chairman, Dr. Heald, dealt with these frankly and unsparingly, and the hearty approval of the report by the Council showed the growth of sentiment in favor of comity. The report stated that "the most frequent violators of comity are the smaller sects such as the Nazarenes and Pentecostals. Their conduct should serve to keep us humble by reminding us of what the rest of us used to do. But what of the Southern Baptists, the one great denomination that refuses to be guided by considerations of comity? 'Since the days of John the Baptist—and some other Baptists—the kingdom of heaven sufferth violence and the violent take it by force.' If in so doing they take some things that don't belong to them, we must not forget that they are a great, aggressive force for good. We should thank God for the great good they do, and not mind too much the good they sometimes undo. At the same time, we should manfully protest every time they violate the principles of Christian comity."

The Council on Spanish-speaking Work is a child of the Home Missions Council and cherishes filial relations with the parent organization. The presence and addresses of Dr. Wm. R. King, the new secretary of that organization, were most helpful.

For three years the Council has enjoyed the services of Rev. Charles A. Thomson as its executive secretary. He has served at a sacrifice, and accomplished much, especially in the successful establishment of the Spanish paper, *Nueva Senda,* as the official organ of the Council. His necessary retirement was the occasion of universal regret. The Council found difficulty in filling his place. The choice fell upon Rev. E. T. Cornelius of San Antonio, an able and brotherly young man. It is to be hoped that his duties in connection with the work of the Disciples may not prevent his service in this capacity.

# The Daily Schedule at Fort Slocum

SCORES of young men arrive at Fort Slocum, New York, each week. Naturally, they have no friends or companions. But within twenty-four hours of their arrival the recruits are met by Chaplain Knowles, who from the beginning is their warm friend. The men soon feel that they can come to him with their personal confidences and receive helpful advice. He urges upon them continued home contacts and in the course of the month furnishes hundreds of stamps to soldiers who otherwise could not write home. He also pays for many telephone calls and frequently for telegrams. He sees to it that every outgoing ship that carries troops has on board a supply of the latest magazines for the use of the men from Fort Slocum.

Captain Knowles's close personal touch with the men at his post has made his religious work count very definitely. During the past year he baptized 248 men, served communion to 1347, and witnessed the decisions of 975 for the religious life. He finds the financial assistance rendered by the Church Extension Boards a tremendous factor, for which he is profoundly grateful.

# The Black Private

*By* REV. HOWELL D. DAVIES,
***Associate Regional Secretary of Commission on Missions for the Mid-West***

*We take great pleasure in introducing Secretary Davies, who has consented to serve our magazine as Corresponding Editor for the Mid-West.*—EDITOR.

YES, he was black, very black and just one of the colored pastors met together for a week's conference. Shortly before taking the train from home he was called from the ranks to substitute for a faculty leader who at the last minute was prevented from coming. He was to speak on "The Pastor in his Parish," and could make only such hurried preparation as the journey's time permitted. His notes for the course were all inscribed on the back of a small envelope.

### He Gets Promotion

He rises for the first lecture, unprepossessing of appearance, fingering and hitching his belt as if unconsciously expressing a hesitant feeling. His first words are a halting apology and he picks up his envelope to eye the notes. Curiosity reveals a few scribbles, covering perhaps half the small surface. The outlook is not promising. But expectations are often reversed in this life, and it is only a few minutes before every eye is fastened on the speaker and every mind waiting on his words with eagerness. The black private is at least a corporal in reality. On he goes, quality after quality of the first order showing itself. Surely this man must be a sergeant. Still deeper he goes into his subject. Moreover, the auditors cannot but note fineness of character and a pronounced Christlike spirit as undertones of his clear thought. The lieutenant's straps are his by right. He is practical. He is witty; but his wit is dignified and chaste. He shows originality. His thoughts of the Bible, of the ministry, of religion, of Jesus are clearly fruits of his own individual effort. He grips his hearers more firmly. He shows mastery. This man must be given a captain's recognition. As the week wears on, he wears better and better. No one wants to miss a word. And every word he uses gives the lie to talk of Negro incapacity. He gives an evening address, satisfying both heart and mind. All are eager to hear him as often as possible. An extra place is given him on the program. Yes, this man, who came as a private, leaves as a general, in the minds of all.

### Direct Talk

But what has he said? He began by saying that the ministry requires real manhood like that of Jesus. Jesus was virile, not timid and flabby; not the kind "afraid to mash a fly." He was considerate of the weak, full of tender compassion for the unfortunate, but like a thunderstorm toward evil, especially in high ecclesiastical places. The minister must command the respect of strong men. And his work is to feed the lambs. This does not mean merely giving them theology, but nourishing them in every way. It means "take care of my folks" with an all-'round interest in their entire welfare. It takes a whole man to take care of men wholly. "You can *do* only as you *are*." It is better not to attempt to give help unless we have something to give. A certain pastor, who was generally deficient, boasted that he had made seven evening calls in one day. But he had nothing to give physically, intellectually or spiritually. "He would have done better if he had stayed away seven times." If one calls on the sick, he should be sure that his call is short and helpful. "Visit the sick, but not to make the sick sicker." All the concerns of his people should be the pastor's, too—even their economic distresses. "One preacher held a hog cholera conference in his church for two days." This was proper, for the pastor must be all things to all men, helping them out of material holes as well as moral pits. And a manly pastor will be busy. "Woe be to the idle shepherd." The lazy pastor is headed for troubles many.

### Sense in Religion

This man is up with the times intellectually. He thinks his own way through. To him the old is sacred, not because old, but because it meets a human need. "I have a utilitarian mind," he says. "That's the kind of mind God has given me." Only the truth that touches and takes hold is worth preaching. "Don't let old dogmas stand between a man and God." Religion must be comprehensible. "Even religion won't do good without good sense." Do as Jesus did: begin where the people are—with their common knowledge of life and the natural world. Then lead them to the newest truth. "Jesus used parables which the people couldn't deny and, before they knew it, they got a dose of new theology."

### Flood Philosophy

The Mississippi flood supplied an opportunity for this man to drive home to his fellows standing on the borderland of new conceptions his own clear ideas of Bible authority and divine Providence. Speaking on "The Tradition of the Prophet" he defined a prophet as "an interpreter of contempora-

neous history." Such were the old prophets. So must be the modern prophets. And the modern prophet should be as free as the old to judge with the best knowledge available. How, then, look at the flood of the past season? Was it a judgment? By no means. An Old Testament view of this simply won't do. Malachi connected the cut-worm pest with church neglect. But this method of thinking has no place since supplanted by Jesus, the prophet of the new era. "Jesus is my touchstone." As the falling of the tower of Siloam was no judgment on the poor victims or the affliction of the man born blind a visitation because of sin, so the Mississippi flood was no judgment, but only a challenge to man's ingenuity in control of nature and also an opportunity for sympathetic help. The experience also teaches the lesson of poise and trust. "When things happen, don't be scared. Stand square. The man who thinks all things are for good will be the first to get good out of things when they happen."

As to prayer, he said, "Pray with your people. Pray for the home you visit. Pray definitely for its needs and for the individuals in it. Leave all platitudes in the prayer meeting and pulpit. Help your people in this way to realize that there is a higher power and that they can come into direct contact with that power. Be earnestly spiritual, but also practically sensible. Don't keep on praying when you smell things burning in the kitchen."

The meaning of the cross he dramatically explains by walking before the class and saying in touching tones, "Jesus is walking the rough and thorny path of duty. He doesn't turn back because he knows that a disciple is following. The cross is where Jesus dropped in his tracks. And the fallen body of Jesus makes the path more plain than even his footsteps."

Every pastor should strive for God's ordination, such as was given to Jesus, who was not ordained save by the power of an indissoluble life. "Wherefore God highly exalted him because he pastored all classes,—publicans, sinners and all."

There were other black generals of real ability at the conference, suggesting the hopeful thought that a race that is producing strong leaders is bound to march to victory. And is it not probable that there are many other black privates of generals' caliber who will prove real leaders, if given the proper training?

* *

# A New President of the Annuity Fund

*By* CHARLES S. MILLS

MR. LUCIUS R. EASTMAN, President of the Annuity Fund since September, 1923, has been constrained by the multiplication of his duties, particularly in connection with municipal affairs, to resign the office in which his leadership has been so significant. In addition to his immediate business responsibilities as President of the Hills Brothers Company, Importers, he is President of the Merchants' Association of New York. His responsibility in this office, as well as in other important groups dealing with progress in the business and educational world, compels him to relinquish the presidency of the Annuity Fund now that it has passed through the critical, creative period and is firmly established.

MR. LUCIUS R. EASTMAN

He is a marked example of what a man of the finest business acumen can accomplish in the enterprises of the church, by dedicating to its service the same ability which produces the larger results in the business world. He is at the forefront in promoting wise provisions for social welfare; and, naturally, he has been able to deal in the most open-minded fashion with the opportunity and the problem of providing adequately for the ministry. Although he has been under incessant pressure he has given generously of his time to think through the important questions in the development of the Annuity Fund, and has been equally interested in seeing that the Board of Relief had at its command revenues adequate for those who had retired, or were nearing retirement, when the Annuity Fund was inaugurated.

At the December meeting of the Board of Trustees his resignation, submitted at the October meeting but temporarily held in abeyance

until a new President should be elected, was accepted and the following minute was adopted:

"While the Trustees cannot fail to accept the resignation of Mr. Lucius R. Eastman as President of the Annuity Fund for Congregational Ministers and Chairman of the Board of Trustees, in view of the urgency of other claims upon his time by reason of his leadership in municipal affairs, they desire to express their profound appreciation of the exceptional value of his service as President since his election September 11, 1923.

"A son of an honored minister of the last generation, bearing witness in his character and ability to the highest traditions of the manse, he brought to this creative period in the development of the Annuity Fund for Congregational Ministers rare executive sagacity, a fine sense of social justice and large experience in business affairs. His addresses at the National Council and the annual meetings have been of the first order of importance and of powerful influence in the masterly interpretation of the strategic value of the Annuity Fund, its advantages for the ministry and the obligation upon the churches to cooperate loyally in its plans.

"He has accompanied his leadership with munificent liberality in the support of the Fund and the collateral work of the Congregational Board of Ministerial Relief and whatever success may be attained by the Annuity Fund in years to come will be due in no little measure to him."

LEWIS T. REED, D.D.

**Rev. Lewis T. Reed, D.D.**

At the same meeting at which the resignation of Lucius R. Eastman was accepted, the Trustees of the Annuity Fund elected as President, Rev. Lewis T. Reed, D.D., pastor of the Flatbush Congregational Church, Brooklyn. He is the only clergyman among the nine Trustees of the Annuity Fund, and that the Board turned to him for the successor of Mr. Eastman is a fine tribute to his executive ability, to which his service as a Trustee for many years bears constant testimony.

Elected a Director of the Board of Relief many years ago, Dr. Reed was one of the leaders of the campaign for the Pilgrim Memorial Fund, being the chairman in charge of work in the state of New York. He gave himself with utmost vigor and enthusiasm to the task which was crowned with signal success.

Later, he served for six months as the Executive Secretary of the Pilgrim Memorial Fund. Strong cords bound him to the Flatbush Church, which, however, was unwilling to relinquish him permanently, and eventually drew him back into its service. He still remains with this church in a remarkable pastorate, now covering more than twenty years. He has seen the church grow from hardly more than a handful of people to a membership of approximately two thousand, with one of the finest church equipments to be found in America.

He has always been willing to spend himself with the utmost freedom for the fellowship of the churches, was a leader of the New York constituency in the reorganization of the New York City Congregational Church Association, is the Chairman of the National Commission on Evangelism and has not only the love of his own great church but of all associates who have had the privilege of laboring with him and of the wider circle of the ministry at large.

He brings to the new office the background of his experience as a trustee of the Annuity Fund and as a director of the Board of Ministerial Relief. Our churches and ministers may expect that he will uphold the highest standards in the outreaching work of safeguarding the Congregational ministry.

## Preparations for the World Day of Prayer

WE need something more than plans. These are empty forms unless reinforced by Christian attitudes. We must be conscious within ourselves of a spirit of sympathy, of consideration and of appreciation. We must be dominated by a desire for knowledge and understanding. Nothing which we do externally in formal programs will *break down barriers* if this inner attitude be lacking. If you who read this message are living in a community where the World Day of Prayer has not been observed, will you not consult with women of other churches and plan to share in this blessed fellowship on February 24, 1928? Programs are listed in the December issue of this magazine, page 899, and may be had from the Commission on Missions, 287 Fourth Avenue, New York City.

# How Many Loaves Have Ye?

*By* WILLIAM W. LEETE, D.D.

WHEN Jesus fed the multitude in the wilderness on the five loaves and two fishes, he at least suggested the truth that a little, when properly served up, would go a great ways.

Christ's church is never to send the multitude away. It is to "give them to eat." But it must give them such things as it has. If it cannot build costly edifices and support several paid workers, it must do the best that it can in those directions. No church should feel discouraged or envious because it cannot duplicate the achievements of some other church more fortunately situated. If it has not five loaves, let it use one. One loaf and half a fish under certain circumstances will feed a great many. On January 10 the National Society of Colonial Dames in the State of New York made the award of the Eleanor Van Rensselaer Fairfax Medal. It was to that American citizen who, in the Society's opinion, has rendered, in the past three years, the most eminent patriotic service to her countrymen at home and abroad. And the award was made to Evangeline Booth, American Commander of the Salvation Army. The presiding officer, in making the presentation, said, "Commander Booth is making democracy safe by strengthening the character of its people at the very base,—a benefactress of the people, keeping alive in thousands of human hearts the sense of public and private duty." And what church is so poor and weak that it cannot, if it chooses, give some message of life and love to its fellow men?

THE OLD WHITE CHURCH, DEERFIELD, MASSACHUSETTS

We are thinking just now of this truth as it applies to the houses of worship that men build. Some communities are able to rear very costly and beautiful houses of worship. We are constantly referring to them in the pages of THE AMERICAN MISSIONARY. They are inserted here and commended in order that our membership may learn to dedicate the best that they have to the honor and glory of Christ's name. Nothing is too good by which he can be recommended to men.

INTERIOR OF WHITE CHURCH, DEERFIELD

But we should be false to the truth if we did not insist that a small church with little money can also be very effective. A church also can build a very presentable house of worship if only it spends its money wisely. As illustrations, we picture two such buildings.

The first is in Massachusetts, the second in Minnesota. In the old town of Deerfield, Massachusetts, where brave men set up their homes as the vanguard of those who have since covered the land, there is the little Congregational church called "The White Church." Its resident membership is less than fifty but because of two fine schools for boys and young men in the town, for whose moral welfare the local church is responsible, the Building Society and the churches of Franklin County, two or three years ago, assisted the congregation to remodel and refurnish the building as shown. The Sunday School and social side of the building is new. The shabby auditorium has been made even artistic and it is filled to the doors every Sunday. Boy choirs and orchestras lead the music. The students from the two schools love their little church and whole classes leave the quiet little village each year

speaking good things of religion and those who recommend it.

Every minister who visits the Deerfield congregation is loud in praise of the contribution which this building, small though it is, is making to the moral life of the coming generation.

MINNEWASHTA UNION CONGREGATIONAL CHURCH

The other building is in the farming community of Minnewashta (Excelsior), twenty-one miles from Minneapolis, Minnesota. Organized in 1901, it had, in 1916, one small house of worship. Within the last two years the church, with a membership of seventy-five, felt the need of more room for religious education and community service. It asked help of the Building Society; purchased an abandoned school property; moved its old house of worship up beside it; and connected the buildings in the architectural fashion shown in this picture. The entire cost of this composite structure did not exceed $8,500 and from the standpoint of good looks there is very little fault to be found with it. The state paper, *Congregational Minnesota,* says of it, "It is one of the most usable and beautiful churches in rural Minnesota." It is built in three units and can be adapted to almost any local need. When necessary, the audience can be seated in all three units and in full view of the pulpit and platform. A community-wide program led by the former pastor, Rev. Luther M. Tesh, now working elsewhere, was carried on for some time and especially during the summer, and the church membership has been much increased. The church meets its full benevolent apportionment and also has the policy of making each year some definite improvement in its church plant.

There is many a little church that could vastly increase its efficiency by using the gifts that it has. Some of those gifts should certainly be exercised in the line of making its house of worship attractive. The cases referred to on these pages may be suggestive.

Uncle Matt, the old colored cook in the story, "In Connection with the De Willoughby Claim," says to the lady of the house: "It's mighty easy, Miss Sheba, to be a good cook where you'se got everythin' right to han'. The giftness is to git up a fine table when you ain't got nuffin'. Dat's whar dis yer niggah likes to show out."

Our high praise should not be given to the strong church that builds an expensive and beautifully artistic structure any more than to the weak church that improves the inadequate or homely structure that it has. It is not so much a question as to how many loaves we have, as it is as to who shall dispense them. When put in Christ's hands —and that means when the local church has a live Christian purpose—the moral changes brought about in all parts of the world will surpass the miracle of old performed in Galilee.

The common problem, yours, mine, everyone's,
Is—not to fancy what were fair in life
Provided it could be—but, finding first
What may be, then find how to make it fair
Up to our means: a very different thing!

—ROBERT BROWNING.

# Ministries of Healing

By Laura Kinsloe

MEDICAL missionaries are as much needed in the homeland as abroad. However, accounts of this type of service are apt to be brief, for the majority of missionary workers regard aid given in the relief of suffering as a part of the day's work and of little interest to anyone outside the local church. But however slight the mention of such service there are a number of places where it is of prime importance and where pastors give a great deal of time to it.

### Is He a Kinsman of the Famous Florence?

The Great Physician healed men's bodies before he treated their souls and the pastor at Crossville, Tennessee, Rev. Abram Nightingale, is a firm believer in this type of ministry. When he went to Crossville about four years ago, he discovered that in all Cumberland County, of which the town is the county seat, there was no sanitary service of any kind, and that its eleven thousand inhabitants, most of them far from hospital assistance, were in danger from epidemics of diphtheria, typhoid, fevers of different kinds. Mr. Nightingale lost no time in having a Red Cross organization effected, and he is its efficient secretary. Proper treatment of threatened diphtheria epidemics, inoculations for typhoid and proper care in other contagious diseases, have made a big difference in health conditions. In cases of illness the pastor is on hand to advise, obtain expert medical aid, raise money for removal to a hospital in cases where operations are necessary, and even to act as nurse for the sufferer who is without other care. Needless to say, his popularity as a preacher has in no way diminished because of this aid. People are willing to trust their religious welfare to the man who helps them in times of suffering.

### A Pastor's Home Becomes a Hospital

Collbran, Colorado, the center of the Plateau Valley Larger Parish, is located a long way from any town which contains a hospital and there was no help to be given in cases of accidents or sudden operations. The ministers in charge of the parish some years ago decided that an infirmary of some kind must be procured. It so happened that one of these pastors had built a home in an ideal spot, and when about to leave the field, he offered it to the church at a bargain price to be used as a hospital. His offer was accepted and a ministry of healing was established which has added greatly to the usefulness of the church, to say nothing of its value to the community. Sick mothers, ailing children, injured cowboys and ranchers no longer have to be taken forty miles down the canyon, but, in most cases, can be treated at the home hospital. Medical missions have meant much to the Plateau Valley Parish.

### Needs of Scattered Sheep

Yellowstone Parish, Montana, has more isolated points than can well be imagined. Its pastor is E. J. Clark. A large number of the people are far removed from medical help, in fact, from help of any kind, by miles of well-nigh impassable country. They need almost everything—clothing, sometimes food, and frequently medical help. Mr. Clark, in his journeys around this huge field, serves as preacher, welfare worker, distributor of clothing and other necessaries when he has them to distribute, as physician and nurse, even as undertaker and funeral director. Imagine how welcome is this one man in hundreds of homes. On one occasion, thirty-five miles from the railroad, he found an old man and his wife living in a shack and caring for six grandchildren. The place was bitterly cold and the entire family needed warm clothing. Four boxes of clothing for distribution among the needy had come to Mr. Clark a few days before, so he was able to clothe the little ones. He suggested a diet for the grandfather, who was suffering from Bright's disease, and left some medicine. He returned ten days later to find the old man greatly improved. This is typical of daily happenings in Mr. Clark's parish. He is occasionally surprised by the receipt of small sums for his work, tokens of appreciation which mean serious sacrifice to the people who make them.

### Music, Medicine and Nursing in This Preacher's Job

Little did Elias J. Sipes think, when years ago he devoted much time to the study of music and medicine, that one day they would have a vital bearing on his ministerial career. In the great Carter County Parish, also in Montana, they have been extremely useful. He has often spent the entire night with some sufferer, and in many cases with one who was not connected with the church, but Mr. Sipes does not discriminate, he never refuses to answer a call.

### Refugees From the T. B.

Pastors of the churches in the Southwest are called upon constantly to minister to tuberculosis sufferers who are seeking relief from the disease which claims so many every year. Some find health, strength and renewed physical vigor, and re-

turn to their former homes. But there are many who do not seek this climate until the disease is far advanced, and they are fighting a losing battle with the dread plague a thousand or more miles from home and friends. It is to the minister they turn in this extremity and it is a very common thing for him to be called to minister to the dying at any hour of the day or night. The Church Extension Boards make a grant to enable the pastors in this region to procure medical and other help for these sufferers as well as to give them words of comfort. The value of their service cannot be overestimated. For example, at a small town in Arizona, known as Squaw Peak, is a Congregationalist and his wife. The wife is growing weary there; it is a losing fight; the husband grows steadily worse, and funds are running low. He needs courage, and he has no friends within two thousand miles. How joyfully these people welcome the Congregational minister and the comfort he brings. It may mean a drive of fourteen miles to a tuberculosis camp, but the pastor cheerfully makes it, paying for the gasoline out of his own pocket in order to be with the dying lad in the county poor house, give communion to the elderly woman, helpless and alone, and such comfort to other needy souls as is within his power. There are hundreds of them all very glad to see the minister and plaintively eager to have him come again. This is the experience of many missionaries stationed between the Rio Grande and the southern boundary of Idaho. The grant made by the Church Extension Boards for this work permits certain help to be given in a number of cases. Beds in private hospitals may be provided for patients or other necessary aid given to patients.

The time and effort which ministers in the Southwest must give to these tuberculosis sufferers is little known, but it is very necessary. Their only reward is the grateful response and appreciation from those whose need calls forth the giving of the "cup of cold water" in the name of the Master.

# Tenth Convention of the Student Volunteer Movement

### How the World Looks to Christian Leaders of the Next Generation

*By* HENRY SMITH LEIPER

ONCE in every student generation—or every fourth year—the Student Volunteer Movement holds an international convention. There the world situation faced by the Christian church is visualized. The delegates are the young men and women from whom will come the Christian leaders of the next generation.

This year the tenth of these great gatherings was held in Detroit, December 28 to January 2. Three thousand five hundred delegates were present—from the United States and Canada, mainly, and some from overseas. On the program as speakers were men and women from every part of the world: representatives of many races, many denominations, many kinds of Christian service. Among them were Dr. Francis Wei, President of the Central China Christian University; Dr. Henry Hodgkin of the China National Christian Council; Dr. McKay of South America; Dr. Frank Laubach of the Philippine Islands; Miss Kim of Korea; Mr. Max Yergan of South Africa; Dr. Robert E. Speer, Dr. John R. Mott, Dr. Reinhold Niehbuhr, Dr. Beaven, Dr. Mordecai Johnson, and many others of Continental America.

Unlike some recent student gatherings, such as that at Evanston or that at Milwaukee, this Detroit convention was distinctly and avowedly Christian. With a few minor exceptions, the students did not seem to be anxious to discuss the question as to whether the Christian way of life is the best we know. What they were keen to discuss was, "How can the Christian way of life solve the problems of our modern world—at home and abroad?"

#### Discussion Groups

Learning from the experience of past years, the leaders of the Convention, whose number included several elected student representatives, planned for free and continuous student self-expression by dividing the delegates into thirty or more "Colloquia" groups under leaders familiar with the minds of students. These groups, a sort of combination of the discussion-group idea with the forum, met every day for an hour and a half. In them students were at liberty to bring up any questions whatsoever. Similarly, there was a question period of almost half an hour after the main addresses every evening. The hundreds of questions asked were concerned with every phase of Christian work. Most of them were answered in one way or another; and none were side-stepped or repressed.

The four-day program was very full, almost too full. Yet remarkable interest developed and the

delegates had no desire to cut meetings. When the morning program began, at nine o'clock, the magnificent auditorium of the Masonic Temple was filled. National Council meetings and similar gatherings of adults were put to shame by the promptness with which the students gathered, as well as by their reverent participation in all of the devotional services. The good habits of promptness so successfully inculcated by American schools and colleges—and in this respect at least they are almost above reproach—were obvious.

**Not Sentimental But Rich in Sentiment**

Certain characteristics of the meetings impressed one who has attended a number of similar gatherings. The writer was at one time a traveling secretary of the Student Volunteer Movement, and he has had the opportunity to participate intimately in several previous Quadrennials, including the one at Indianapolis four years ago. In the first place, there was a tone of high purposefulness quite in keeping with the vital themes on the program. There was no cheap emotionalism, although there were strong undercurrents of splendid emotion. Since "Lindy" has shown the world the enormous worth of emotion in dealing with grave international problems, there ought to be less cheap cynicism regarding its place even in the modern world of commerce! Again there was a frank eagerness to get at the facts of other national life; and a readiness to take the other fellow's point of view. Coupled with this was a fearless acknowledgment of faults in our own ways as Westerners, of shortcomings in the high calling of the Christian life.

**Race Prejudice Gives Place to Christ's Ideals**

To a notable degree, this convention marked progress among students in the application of Christ's ideal to race relations. At Indianapolis one had noted strong resistance on the part of some delegates to the idea that a genuine Christianity could not be worked out along lines of segregation and discrimination. There were Negro speakers there, and among them the late Dr. Aggrey stirred the delegates as few other speakers did. But in the discussion groups they played a very minor role. This time there were three Negro colloquium leaders, and a large number of Negro student delegates, from colored colleges in the South as well as from unsegregated Northern institutions. Toward them, as far as one could see, there was an attitude of cordial respect displayed by Southern and Northern white students alike. One heard of no white students objecting to being in groups led by Negroes. One listened to the frankest interchanges of opinion and saw with delight that real reciprocity and mutuality were developing. This was naturally stimulated by the frequent emphasis which non-white speakers put upon the baleful effects of America's ever more widely recognized failures to apply the ideals of Jesus in the relations of white and black.

**Industrial Conditions and International Affairs**

A very thoroughgoing examination was made of the changing emphasis needed in Christian missionary work throughout the world. Concern was shown not only for race relations, but for industrial and international relations also. The nationals from Japan and China, as well as those from the Near East, were asked many questions which bore on the problem as to whether Western help was desired among them in the development of Christian institutions. Their answers were not only noted but were discussed by the students in their colloquia groups, usually in the presence of Orientals.

The increasing oneness of the world was constantly being illustrated, both on the platform and in discussions. While primarily the conference frankly dealt with overseas work, there was everywhere the understanding that the same sort of work was being carried on in non-Christian America.

**Our Own Men at the Front**

Anyone familiar with the work of Congregational churches in the world missionary enterprise could not fail to be stirred at the part which their representatives were taking in this convention, which was, of course, representative of practically all denominations in both Canada and the United States. Still other speakers were identified with institutions peculiarly related to Congregational folk.

The convention was opened by Dr. Chester B. Emerson, prominent Detroit Congregational leader and vice-chairman of the local committee. Among the colloquia leaders, Rev. Arnold Gregory and Miss Marion Cuthbert of Talladega were included, although the latter was unable to attend on account of the sudden death of her father. Dr. Mordecai Johnson, president of Howard University, was a prominent speaker, as was also Akintunde Brown Dipeolu of Africa, a recent graduate of Talladega College and Seminary, now a student in Chicago Theological Seminary. There was hardly a Negro representative on the program whose education had not, in some measure, been made possible by the A.M.A.! The oldest person present was Dr. Robert E. Hume, veteran American Board missionary. The only speaker on the Philippines was Frank Laubach. Dr. Harlan P. Beach, formerly of the Yale School of Missions, was likewise on hand, as he has been for practically every convention of the Stu-

dent Volunteer Movement since its establishment. Sherwood Eddy was not only a speaker but also a colloquium leader, as were Jean Dickinson, of the American Board in China, and the writer.

**Detroit Hospitality**

Congregational folk gathered one evening at the Woodward Avenue Church at the invitation of the hospitable Detroit Congregational people. Dr. William E. Barton and Mr. Frank E. Bogart were among the committee of hosts. Both Dr. Barton and Dr. Emerson spoke briefly, as did Secretaries Chandler, McCance, and Holton of the American Board. One familiar with the students who gathered could not but be struck with the number of those who were sons and daughters of missionaries and ministers, whose names are widely known among our churches.

Many of those who attend these conventions are eventually numbered among missionary forces at home and abroad. Dr. Eddy pointed out that in the three decades which have passed since the Movement met in Detroit, over 12,000 student volunteers have gone overseas to all parts of the world under almost every known American sending agency. Many more thousands of volunteers, who have never been able to go abroad, will be found in places of service in the church at home—both in the pulpit and on the home missionary field.

# Making Montana Mighty

**Tells of Vastness, Progress, Potential Wealth and Spiritual Needs**

*By* REV. OLIVER PERRY AVERY, *Assistant Superintendent, Montana*

"MIGHTY Montana in the Making," is a familiar phrase in our home mission story which has summoned lovers of America to make its potentialities into assets rather than liabilities.

Montana is great in size. It is one of the two states which you may enter at sunrise on a transcontinental express and still be within its boundaries, on the same train, at daylight the next morning. But no state is mighty till the hand of man has touched it. And Montana is potent in its copper, cattle, oil and produce. Still, no state is truly great till the hand of God has touched its men. This gives the focus for our attention in the work of our Home Board.

Various cycles are discoverable in the process of making Montana mighty. A decade ago a series of good crops stimulated immigration and was followed by a succession of dry seasons. We had followed the settlers in with churches and Bible Schools, but in some sections were forced to withdraw when people retreated in despair from whole districts during the lean years. In more cases, we, like some of the more tenacious settlers, "hung on" for the better day coming.

**Waves of Migration**

Eastern Montana prairies are now receiving their third wave of migration. First came the cattleman. The homesteader vanquished him as an institution and only in remote regions are scattered or composite herds to be found today. Then, for the most part, the homesteader sold or aban-

SIXTEEN-INCH GUNS OF 1927

doned his holdings. Today the pioneer agriculturists recruited from the few homesteaders who adapted themselves to the local requirement of production, and from successful farmers of other states, are beginning to dot the "tables" and valleys with permanent homes.

REV. A. W. MONOSMITH, PASTOR OF A PARISH OF SIX THOUSAND SQUARE MILES

Montana's better day is at hand. A number of successful farmers are making demonstrations for those who have eyes to see. We are crowning "corn kings" and national "wheat kings" and there is sharp rivalry among those who would assume the honor.

### High Tide of Prosperity

Nineteen hundred and twenty-seven upset the horn of plenty into Montana's lap. From Canada to Wyoming, where, in the preceding year and in lesser measure, for several years past, little was to be seen on "dry lands" but dust and sunburned fields, are now shocks of grain and hillocks of thresher's straw. One autumn afternoon, on one "table" of some twenty families, four "sixteen-inch guns" were firing their broadsides of prosperity into the landscape. One of these mighty machines poured out two thousand bushels of grain in a single day. Inland sixty miles, a "combine" harvested and threshed the grain from forty-eight acres in a day. A man bought a farm this season and paid for it with the season's crop. Continued rains gave fine promise for winter wheat which will set Montana well on the way to a prosperous nineteen-twenty-eight. The tide of immigration is beginning to respond to our low level of land prices and high promise of success. There is every indication that it will continue to do so.

### The Unknown Name

We are now hearing the summons to make Montana really great. Shall we give the divine touch to those who are far from each other and from church and town? Some have been, for a decade and a half, fifty or even eighty-five miles from the railroad. Children on these frontiers sometimes grow up knowing the name of Jesus only as a symbol for profanity. Often our frontier ministers and the Vacation Church School workers convey the only religious touch that has ever come to many a home.

### Our Great Parishes

In our attempt to make Montana what a great state ought to be our Board has laid out five "Larger Parishes" along the eastern border and more in other portions of the state. Largely in territory allocated to us by the Home Missions Council of Montana, we are responsible for the most of the rural work in a section one hundred and eight miles wide at the Wyoming line and two hundred and sixty miles long between Wyoming and Canada. It is our task to "hold" this eastern front for Christian character instead of leaving it to desultory living, the dance hall and the booze joint.

As an illustration of the situation which may be duplicated in other sections of the state, suppose we glimpse the largest of these larger parishes. It is located in the north central section of this eastern tier of counties. In addition to a partly developed work, this field offers the romance of the frontier's future. Our minister, Rev. A. W. Monosmith, has four little church plants under his care on branches of the Northern Pacific and Great Northern Railways. From his center at Savage he hears the call from prairies and valleys with homes ninety miles to the westward where people have been waiting half a generation for railway communication.

### Spiritual Famine

The railroad is building now into this region. One little center, from which our Sunday School of forty, in 1919, vanished with the drought, is asking that we reopen the work. Other places where we had beginnings of church organizations are waiting for a renewal of the service. Our minister is constantly finding new localities where there are many American families with no religious privileges. One little valley, for instance, with some twenty-five such homes makes an inviting appeal.

For the most part the people of these frontier homes are not destitute of the necessities of life. They are destitute of religion because of their isolation, and often disgusted with the exotic types of religion which itinerant "evangelists" have inflicted on them. It is likely to be a slow process; but sane leadership will win a hearing. The borders of this parish call for two additional men to begin permanent circuits which would become self-supporting within a reasonable time.

A woman was attending a funeral service on the prairies at a point where we have been asked to help. She watched the children at their mother's burial as they shivered in the drifting snow and then said, "Well! there is one thing I do want, and that is a place to be buried from. I want a church." And immediately were given the names of some seventy people who would attend if we would help them get a church, about half of them children who need such an influence to inspire them to live. Such romances as these are found by this minister of the six-thousand-mile parish as he drives twelve hundred miles in a single month to make fifty calls.

### In a Storm Keep the Shades Up

In one of these prairie homes a woman remarked, "We always keep our shades open at night in a storm." Then she told how one night the kitchen door opened and a man staggered into the house without a word and found his way to the water pail before he could utter a sound. He had been caught in the blizzard and when nearly exhausted saw the light just in time to save his life.

We must keep the shades up and let the light shine out now over these unfenced prairies for there are many who have nearly lost their way.

# A Glad Christmas for Veterans of the Cross

*By* HARRY R. MILES

THE Christmas Fund has again surpassed itself, bringing in $68,997, nearly $4,000 more than last year. Christmas checks brought relief, gladness and thanksgiving in homes from coast to coast. Letters that have since come to the office tell the story of these Christmas gifts, which this article shares with readers of THE AMERICAN MISSIONARY.

*They came just in time.* One widow writes: "What joy, gladness and thanksgiving to the Great Giver of all good your Christmas letter brought. I felt that I could trust his promises, although the weather is getting colder, the coal bin nearly empty, and no money in sight to buy more."

A man in the South writes: "Like a match struck in a dark room, the Christmas gift brightened my home. It reached us Christmas Eve, and I had less than three dollars to draw on for a Christmas dinner."

A widow in the North was less fortunate than this man and writes: "Thank you so much for the check. I did not have a cent left to buy anything, not even a postage stamp, so you know how I needed it."

A minister in the far Northwest says: "Your letter has come in the most needed time since we have lived here. We had no butter, milk, meat of any kind and no feed for the dozen chickens, but we had potatoes. My wife and I were laughing and talking over old times in the field of action, when we had a salary of only three hundred a year and two babies."

*The checks made Christmas possible.* One minister says: "The check came the day before Christmas. Up to that time things looked pretty blue. My wife's faith seemed to hold out better than mine. She kept saying, 'The Lord will provide.' Then the check came, just in time to purchase us a good Christmas dinner."

Another says: "Once when we had a large family we received, a week before Thanksgiving, from a comparative stranger, a gift of ten dollars marked, 'For a Thanksgiving dinner and all the fixin's.' It was our happiest Thanksgiving. We have not after twenty-five years recovered from it. Your Christmas gift was something like that. It meets our urgent needs; it enables us to be honest, and back of it is the love of Christ in the hearts of givers, which makes it very precious to us."

*They help out in close figuring.* One minister writes: "You know we depend on our hens and our cow for a good deal of our living. So many

of the hens we bought in the fall died of paralysis that we sold most of the rest for fear of losing them all. Our cow was dry, so we have been very short of money. We try to take advantage of all sales. We got a ninety-pound bag of rolled oats and that will do us until next summer."

Two write from the land of snow and pine. One: "I had got some wood and was waiting for the Christmas check to pay for it and my taxes."

The other, a widow with several children: "This check means that a six-months' fuel bill can be settled, and also one at the shoe store. Dentist bills are large, too, so try as I will, I cannot quite make our monthly income cover all expenses. The Christmas check makes up the difference and it is such a relief to begin the new year all squared up. It gives me courage to go on."

*They cannot voice their gratitude.* A man on the coast says: " 'Out of the fullness of the heart the mouth speaketh.' It is not always proven so, for when we saw that generous check and opened your letter containing the Christmas wishes and gift, the only word was a choking sound in the throat."

One of the greatest sufferers in our great family said that his Christmas check "was one of those surprises that strike you in the place where it makes you want to laugh and cry and praise the Lord and all good people, at the same time."

Another writes: "I was alone when I received the Christmas letter. I knelt down and thanked my dear heavenly Father for it and the great gift he gave us all."

Many write as the one who asks: "Will you convey to all givers our sincere gratitude for the beautiful spirit in which they seek to lighten the burden of those who have grown old in the service of our blessed Master?"

*The thing that counts most.* Great and greatly needed as was the practical help which gifts brought, the fellowship which they carried meant still more. A minister, recently sent to the hospital for several weeks on account of an accident, is crippled for life. At the same time his boy was burned by a gasoline explosion and was saved only by a miracle of modern surgery. He writes: "This instant sympathy and continuing helpfulness is so wonderful that we are overwhelmed with it. God adds to his own presence, the fellowship. There seems scarcely anything of the tragic experiences of life that did not sweep over us in the past year. God is our keeper. You undergird me to go on. A soldier of the cross is no whiner, but dear God —how it heartens one to receive comradeship like that which the church gives to its workers."

A veteran writes: "The fifty years of our ministry surely were not for profit. My friends called me a fool for doing it, but we would not have it otherwise now. As we sit in the sunshine near the crossing, how great, how cheering, to know that someone cares, that the church appreciates and shows that appreciation in such a splendid manner. It cheers one to the utmost and helps to bear the suffering of the long hours as one waits."

A woman left alone says: "This check has brought back bygone Christmas days, and my husband's thoughtfulness of my comfort. Perhaps it is the prayers of the givers—I do not know, but this Christmastide has been one of the happiest and most sacred that I have ever spent."

One who has been through deep waters says: "This gift shows the reality of fellowship that is about me; shows in life today what in other days far-spent souls received in 'being compassed about by such a cloud of witnesses'."

One whose days bring hours of agony writes: "In the great flow of the spirit of the Yuletide beneath these gifts, I hear the throb of the Gulf Stream of divine sympathy and affection."

The Christmas Fund has made hundreds of men and women find that they have not only help, but friends. They are braced to go on. One of them speaks for all, in saying: "I always wanted and want now, to grow old gracefully and to be sweet along all the way; and, dear friends, you are helping me to do it."

They will not soon forget the givers, and givers are finding that they cannot forget them. One who sent his check before Christmas, wrote again well into January, "The expressions of appreciation and gratitude in your Christmas booklet for the little received, were so touching in what one could read between the lines and back of the expressed thought, that I just want to add another fifteen dollars to this cause. Christmas has passed, but the need of these heroes and heroines who have given their all to this noble cause is always present and I hope this gift, small as it is, will help to smooth out one of the rough places in the life of one of these saints."

One who had a Christmas check wrote, "As I am past eighty-seven, it is quite doubtful if I will be alive another Christmas, so I take time by the forelock and enclose $4 for the Fund next year." He has insured his part in next year's Fund.

The Christmas Fund is a spiritual force to those who give and those who receive. It binds all in a tender fellowship.

Pacific School of Religion Berkeley, Calif.

# Pastor-at-Large for the Indians

## Tells of Changed Situation and Present Problems

*By* REV. RUDOLF HERTZ

QUITE a change occurred in our Congregational Indian work last Fall. Dr. George W. Reed of McLaughlin, S. D., retired after forty years of missionary work. Rev. Robert D. Hall of Mission, S. D., is re-entering the white work. I am now the only white missionary in charge of our evangelistic work among the Dakota or Sioux Indians. Our mission comprises four reservations: Standing Rock, which is partly in North and partly in South Dakota; Cheyenne River and Rosebud in South Dakota; and Santee in Nebraska. We have passed on Dr. Reed's work at Standing Rock to two ordained Indian ministers. Rev. Arthur Tibbetts, a graduate of Springfield Y. M. C. A. College, is in charge of our churches in North Dakota, and Rev. Truby Iron Moccasin, a product of the Government Indian schools, has oversight of our Standing Rock churches in South Dakota. I keep in touch with these two men through occasional visits, and am very much pleased with the enthusiasm with which they have attacked their new work; the native churches, too, are responding very well to these ministers of their own race. We feel that the future of our work lies in this direction. The real task of the white missionary is to make himself dispensable.

### White Settlers with Indians

For the Cheyenne River and the Rosebud reservations, we have not yet found the man who can do this work of supervision adequately. On Cheyenne River I do the supervising myself, and on the Rosebud we are trying a different experiment. Since this western land was opened to homesteading a great many white families have moved in, and in many cases whites and Indians are pretty well intermingled. We have a good many Congregational churches among these white homesteaders, and only too often, through lack of mutual understanding, there has been little cooperation between whites and Indians. In Todd County, South Dakota, we are trying, therefore, to combine the white and Indian work under one man, Rev. W. S. Stevenson, a Hartford graduate. We hope that this may promote mutual understanding between the races and make for true Christian fellowship and brotherhood. As Mr. Stevenson is new to the Indian work, it is also part of my task to help him in the many adjustments he has to make.

While in charge of the evangelistic work, then, I am doing all I can to pass on the actual work to the Indians, retaining only the privilege of friendly advice and help when asked for or needed. This work naturally involves a great deal of correspondence as well as long-distance traveling. Since taking over this new responsibility I have averaged over two thousand miles of auto travel a month. This travel, however, was not exclusively to the reservations, but included visits at a number of Federal boarding schools for Indian children, as well as at our own mission school in Santee.

My work in these schools consists in becoming acquainted with the pupils, curing, if possible, the many cases of homesickness—what six or seven-year-old child wouldn't be homesick when away from home for nine months out of the year?—cheering them up in general, and encouraging especially the more promising students in continuing their education and keeping up their ties to their home, which only too easily become weakened through the long absence of these children. In these schools I am in touch with three thousand Indian children, which I consider, perhaps, my greatest opportunity and privilege. White people sometimes think that Indians are stolid. You should see them respond on a Sunday night at assembly. Quite lately a new superintendent came to one of our Government schools and complained to me about the lack of response which he received from the children. I asked him whether he would mind a lot of noise. He replied that he would not. So I procured a blackboard for my Sunday night address, and asked the children to name the things which they were going to raise that summer in their gardens. The three hundred children responded in regular babel fashion, and with their help I planted the most wonderful garden you ever saw—on the blackboard. They do respond to humor, to human interest stories, to love. I do not know of any more attractive task than to help them to find themselves and to find what God's plan is for their young lives.

### Dr. Hall's Daughter

Another contribution to missionary service is our home. Hardly a day goes by when we do not welcome Indian visitors from near and far. Mrs. Hertz is a wonderful help in this work. She was raised among Indians and has spent her life with them. Her father, Dr. C. L. Hall, has been our missionary on the Fort Berthold reservation for over fifty years.

The final goal of our work is to help the Indian to become a useful citizen in the kingdom of God and our republic. Our means to this end is to help him to help himself; to overcome evil with good; to radiate love and never use force; and above all, to practice what he preaches.

# Thirteen Races—One Common Enthusiasm

*Thirty-seven of fifty-two enrolled, 1926-27, Schauffler Missionary Training School. Thirteen nationalities and races—thirteen denominations, also eleven of Faculty—six full-time —five part-time. Nearly two hundred immigrants of seventeen nationalities were taught English and Civics in Extension Classes afternoons and evenings by faculty and training students.*

AMERICA, the "Land of All Nations," has so many urban groups made up of dozens of races that we do not regard the fact as particularly significant. But there are, after all, not many places in which the members of widely varying groups live in intimate association and work together as part of a "family." Schauffler Training School in Cleveland is such a place; and a glance at the accompanying picture with its many attractive and characterful faces shows, as nearly as anything short of a visit can, what the school is doing. Even this picture is not complete, for when it was taken seven Czechs, a Moravian, one white German-American, one Nordic American, two Negroes, a Bulgarian and an Armenian were absent.

From Schauffler in past years have gone girls like the brilliant daughter of President Masaryk of Czecho-Slovakia to carry the influence and the ideals of the school to a world which increasingly feels the bad influence of extreme nationalism and misguided racialism. The Congregational share in the school is not exclusive, but there is a close tie between it and the Pilgrim educational enterprise at large.

# Rhode Island Congregational Women Unite Missionary Interests

*By* MRS. ELLA ADAMS TUCK, *Secretary Congregational Woman's Missionary Society of Rhode Island*

THE merger of the Rhode Island Branch, Woman's Board of Missions, and the Rhode Island Woman's Home Missionary Union was accomplished on October 20, 1927. It was not a new plan that was presented on October 20. A vote was taken last spring and in the fall some member of the publicity committee visited each church and presented the reasons for the merger and arranged for the merger meeting. This form of publicity was very effective, and, followed by good press notices, succeeded in packing to the doors the chapel of the Beneficent Church, where the afternoon business meeting was held. Punctuality and despatch marked the necessary legal procedure.

The officers of the Holding Societies—to hold, receive and administer legacies left to the merging societies—were elected for the Rhode Island Branch. They were the former president, secretary and treasurer. This new organization has also been incorporated and a meeting of the incorporators was held preceding the union.

It was hoped that gifts would thereafter be made and money left by will to the new society, rather than to either of the former organizations.

The Rhode Island Branch of the Woman's Board of Missions exists, but its by-laws have been so changed that its object has been limited to financial matters merely.

The Rhode Island Woman's Home Missionary Union was working under different by-laws and needed more time to complete a like change. Due notice has been given and the consummation takes place the last Thursday in January. In all probability it will also elect its former president, secretary and treasurer.

The officers of the new society are: President, Mrs. Charles Blake, former president of the Rhode Island Home Missionary Union; First Vice-president, Mrs. John W. Little, former president of the Rhode Island Branch, Woman's Board of Missions. Of the other officers, all were officers or Board members of one or both of the merging societies. The same is true regarding the personnel of the members of the Board of Directors.

The committees of the Board of Directors are as follows: Executive, Publicity, Committee on Education and Projects, Finance, Organization, Nominating, Committee on Hand Work and Public Meetings.

The work is all being carried on by volunteer officers and four all-day meetings are to be held yearly—in October, January, March and May.

The speaker of the afternoon was Charlotte Hawkins Brown, principal of Alice Freeman Palmer Memorial Institute of Sedalia, North Carolina, who gave a stirring address on "The Spirit of Our Work."

The hours between sessions were busy ones. People crowded the Bible room of the church where were displayed publications of all missionary Boards, selected by the secretary of literature, Mrs. Robert Cushman, and where was also a series of missionary posters designed by Miss Maude Bradley, secretary of young people's work. For the convenience of out-of-town guests, a delicious supper was served by the women of the church.

The evening service was held in the Beneficent Church auditorium. The Candle Lighting Service, participated in by the girls of the junior societies, their leaders, and by Mrs. Warner, Mrs. Little and Mrs. Blake, was most effective; the words of Dr. Arthur Bradford on the text, "The spirit of man is the candle of the Lord," were most fitting; and the address of Mrs. Franklin Warner, last president of the Woman's Board of Missions, both helpful and challenging.

The next part of the service was symbolic of the union of the two state missionary societies and of their closer relationship to the Rhode Island Conference. Mrs. John W. Little, last president of the Rhode Island Branch, presented to the Rev. Loring B. Chase, president of the Rhode Island Conference, a scroll on which were engraved the words that recounted the aims and achievements of the Branch during its existence of more than fifty years; and, in like manner, Mrs. Charles Blake presented a scroll preserving the account of the work accomplished by the Union, of which she was president.

At the Service of Consecration, the newly-elected officers, grouped upon the platform, received from the president of the Conference the Charge to Service and pledged themselves to uphold the spirit and the work of the united societies.

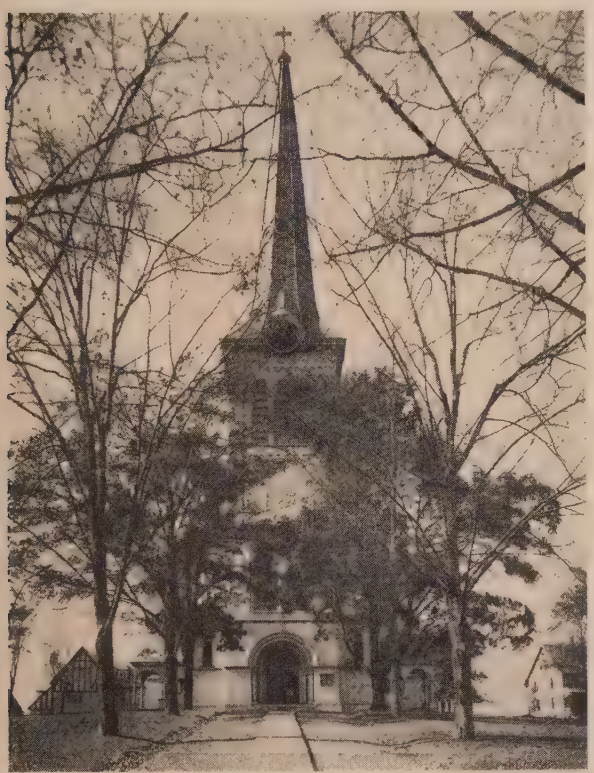
The singing of a hymn and the benediction by Mr. Chase brought to a close a meeting to be remembered long by those who were present—remembered not only as a beautiful service but also

as the beginning of united missionary effort in the Congregational churches of Rhode Island.

Three women from the new society are now members of the Board of Directors of the state Conference and the Board generously provides the budget of the society.

# Making Old Things New

THE meeting-house of the First Church of Winchester, Massachusetts, set in beautiful surroundings, has been a welcome landmark in the suburbs of Boston for three generations of men. Its tower does not stand in great contrast



FIRST CONGREGATIONAL CHURCH, WINCHESTER, MASSACHUSETTS

with many another which has graced the hills of New England. But its doorway and interior features place it among the churches that are called Romanesque and it is perhaps the earliest Congregational church built in the country that can be so designated. The church has long felt the need of a more modern equipment. After a careful study of changes and additions, which have continued for over four years, the committee's work has been brought to a happy completion and in the closing Sundays of 1927, services of great interest were held to reconsecrate the old and to dedicate the new.

One important modification in the church auditorium was by the introduction of a beautiful chancel, a picture of which is found on page 874 of the December number of THE AMERICAN MISSIONARY. Upon this page we show the church front and a faint suggestion of the extensive and remarkably complete parish house situated at the rear. This parish house cost $160,000. It is built of West Townsend granite, stucco and half timber.

The social hall has a seating capacity of six hundred and twenty-five. "It is equipped with a modern stage, scenery, dressing room and all conveniences for the drama and is to be used also for basket ball, for dancing and banquets."

Religious education is emphasized in agreement with the latest ideas of what that education should be. The children have a sermon from the pastor every Sunday morning and march from the church auditorium to one in the new parish house where religious services are continued. There are departmental auditoriums and a score of separate class rooms, giving opportunity for the best kind of instruction.

Central to the parish house is the Ripley Chapel,

RIPLEY MEMORIAL CHAPEL, WINCHESTER CONGREGATIONAL CHURCH

a picture of which is shown upon this page. It was given by Mrs. Ida Ripley in memory of her husband, the late Frank L. Ripley, who for twenty-five years, as a successful business man, loved and

served the church. This chapel is to be used as the meeting-place of the Sunday School for religious worship and is furnished with a two-manual organ. It will also be used for the mid-week service and kept open at all times for private meditation and worship. Other parts of this parish house, such as the ladies' parlors and kitchen, are praised by those who know what such features should be. The children's cloister connecting the parish house and the main body of the church is architecturally specially commented upon. It was built in memory of the late George S. Cabot, for many years superintendent of the Sunday School.

All good people must rejoice when a church has the means and the will to provide a church plant so beautiful and so adequate as this which here is but imperfectly described. The total outlay on parish house and church is about $250,000. Its dedication marked the twelfth anniversary of the pastorate of Rev. Howard J. Chidley, D. D., during which eight hundred new members have been added to the church. When in the Union Theological Seminary, Mr. Chidley was assistant to Dr. S. Parkes Cadman in his work at Brooklyn, and the latter gave the dedicatory address for the new parish house. Rev. D. Augustus Newton, D.D., a much beloved former pastor, performed a similar service at the dedication of the Ripley Chapel.

# Rev. R. S. Holding Becomes Superintendent of Mexican Work

REV. R. S. HOLDING, the new superintendent for the Mexican work of the Southern California Congregational Conference in the Pomona Valley, comes to his work well qualified for the important task before him. On leaving Earlham College in 1902 he went to Cuba and worked there as a missionary for a term of five years. While at home on furlough he received an urgent call to go to Mexico to fill a vacancy. He went, expecting to remain only one year, but was prevailed upon to stay for seven years. The revolution in Mexico preventing him from returning there, he was again called to Cuba where he worked for three years. Returning to this country, he taught three years in Central College, Central City, Nebraska, at the same time acting as pastor. It is indicative of the kind of work Mr. Holding has done that the three churches he served and helped to build on the foreign field are almost, if not entirely, self-supporting.

Rev. C. E. Crawford, the former superintendent, who had to give up the responsibility of the position on account of a nervous breakdown, is still helping in Mexican work in Pomona Valley.

The following article is from the pen of the new superintendent.

# Mexican Missions of the Congregational Church in the Pomona Valley

**Recent Comers from Mexico and What We Are Doing for Them**

*By* REV. R. S. HOLDING

POMONA VALLEY with its fertile soil, equable climate and lucrative industrial features has proved to be an attractive place for the Mexicans who, for these and other reasons, have left their native land and sought a home in this land of promise.

It is estimated that five million Mexicans have crossed the border since the beginning of the World War. Two million, speaking in round numbers, have returned, thus making three million that we find located in the southwestern part of the United States.

### Our Mexican Parish

In keeping with the laws of comity, the Congregational church has assumed the responsibility of ministering to the ten thousand that have located in the Pomona Valley, a stretch of country that extends from Redlands on the east almost to Pasadena on the west. This territory is about seventy-five miles long and fifteen miles wide.

Scarcely any attention had been given this important phase of religious work until recently, or within the last fifteen years. Rev. A. B. Case and his wife, returned missionaries, began itinerating throughout the length and breadth of the Valley. Rev. Henry M. Bissell and his wife, also returned missionaries, labored faithfully in planting the seed that later was to form the nucleus of the present work. The efforts, while meagre and almost single handed, have been blessed of the Lord as we shall see by scanning briefly the field and its present outlook.

Pomona, one of the larger and most important centers with a Mexican population of one thousand, received attention first from Jesus Guzman, a Mexican from Sonora, Mexico. In 1896 Rev. A. B. Case opened a Sunday School which met under the large pepper trees on South Hamilton Street. Later Rev. Ignacio López began pastoral work among the Mexican people. The services have been held for some years in a small frame building on North Cypress Street, where, despite the inadequacy of the quarters, a faithful group gathers regularly for services.

### A New Church

It is a source of inspiration to know that many friends of the Mexicans have become keenly conscious of the need of more adequate and more attractive quarters for the carrying forward of this work and in accordance with this idea, a movement is on foot to replace the unsightly building with a modern structure. Plans and specifications have been presented by an architect and accepted. The building as planned is to cost $15,000 and will be up-to-date in all its appointments. This project is being carried out by a central committee composed of representatives from a number of the evangelical churches of the city. Ground will probably be broken within a month for the new edifice. This venture seems to presage a new day and to point the way to the solution of one of the so-called problems.

In other communities may be found the same stirring of a new consciousness.

To the east of Pomona at Puente, with a Mexican population of more than eight hundred, we find an active young worker by the name of Pacillas. Mr. Pacillas is giving special attention to social features. We heartily enjoyed being present on November 6 at an afternoon meeting where more than seventy-five boys and girls presented an interesting program, showing some of the fundamental principles of social progress.

### Other Fields

To the southwest of Pomona is Chino, where one of the older and more substantial Mexican communities is to be found. About one-third of the three thousand inhabitants that constitute the population of Chino are Mexicans. The work in Chino was established through the efforts of Rev. Henry M. Bissell and his wife; and while the church does not count a great membership, it is a known fact that it is a real factor in shaping the ideals of a large section of the Mexican colony. There is a degree of faithfulness and constancy here that evokes our admiration.

At Ontario there is not as yet an organized church, but a very effective work is being carried on by Rev. C. E. Crawford and his wife. Scores of homes are being entered where some vital contacts are being established. Some intensive religious work is being done for the children of the community. A Daily Vacation Religious Education program was carried out. A student, Ignacio López, does Boy Scout work. While the situation is rendered more difficult at Ontario because of the migratory tendencies of the people, we feel encouraged because of the many opportunities for service.

At Claremont, a smaller colony, numbering about five hundred, is to be found. The lack of a resident worker renders the task more difficult. Intermittent effort from the outside has not been sufficiently regular and consecutive to secure the results we wish we might record at this time. However, the presentation of a regular bi-monthly motion picture program has met with encouraging response. The pictures presented are of the highest type that we can secure and are intended to teach those civic and moral virtues that the situation demands.

Far to the east, at East Highland, we find another interesting colony of slightly more than five hundred souls. Here a regular weekly program is carried on by H. G. McMillan, a student from Redland University. Mr. McMillan has gathered in a promising group of boys, and with games and Boy Scout work has aroused an interest that appeals to us. Also a regular motion picture program is given them through the efforts of Ignacio López. Mr. J. S. Edwards, who employs many Mexicans, has taken a deep interest in the work, and through the financial aid he has been giving, a more efficient program has been possible than at some of the other places.

### The Stirring of a New Consciousness

Looking again at the field as a whole, what do we find? A people in whom we feel sure that there is the stirring of a new consciousness; an awakening to the real place they have won for themselves in the industrial program of the respective communities. While they are quiet, orderly and unobtrusive, they have proven that they are amenable to our social institutions. They are profoundly religious and respond favorably to any real, earnest endeavor put forth on their behalf.

With due regard for all that might be presented as a negative argument on the part of those who would remain indifferent and stand aloof, we must still insist that these thousands are here in our midst and are part and parcel of our social make-up; and nothing that we can do or think will absolve us from the proper and efficient doing of the task at hand.

# Our Latin-American Institute

## It Looks Out for the Children of Cuban Cigar Makers

THE Latin-American Institute at West Tampa, Florida, is doing a great work as well as a unique one. For a number of years there have lived in the section of the city in which the Institute is located eight thousand Spanish-speaking people who are employed in the cigar factories. They have, as a class, apparently broken away from the Roman Catholic church and from all other

REV. AND MRS. CARL H. CORWIN

religious influences. As a rule, both parents work during the day and the children were left to their own devices. Rev. and Mrs. Fred P. Ensminger, then living at Winter Park, Florida, and teaching at Rollins College, realizing that the only instruction these little Cubans were receiving was gained on the streets, took a house on Main Street which they named "The Ark," and opened a school for the children of the cigar makers. Their motto was: "Not to be ministered unto but to minister." The work grew and prospered until nine buildings were in use, housing a Cuban church, a kindergarten, school and other activities.

Some years after the founding of the Institute, the Ensmingers, who had given their all to this service, were obliged to relinquish it because of the failing health of Mr. Ensminger, which made it necessary for him to leave West Tampa. Several years in a Colorado pastorate restored his health, and he is now supervising the home missionary work in North Carolina, South Carolina, Kentucky and Tennessee.

At the present time the work is carried on by

THE ESPINA SISTERS

Rev. and Mrs. Carl H. Corwin. Mr. Corwin has a fine command of the Spanish language and uses it constantly in his work. There is a day school, which is very well attended; a kindergarten; Sunday services are held regularly; there is a good and growing Sunday School. The people are interested because their children are, and Mr. Corwin holds well-attended street meetings and factory meetings, and distributes gospel literature from house to house. He is a welcome visitor everywhere and there are always many invitations for him to call again.

### "Cuanto es?"

The following story is typical of the appreciation these people have of the care that is being given their children: A short time ago Mr. Corwin received a call to go out to "the mountain" and baptize a little girl who had been ill for a year or more. There are no mountains in Florida, and *"el monte"* is a term applied to any slight elevation. The family were much impressed by the service, and when it was over the mother brought out her purse and asked, *"Cuanto es?"*—How much is it? Mr. Corwin answered emphatically, *"Nada, es libre en el nombre de Christo."*—Nothing; it is free in the name of Christ. It is impossible to enumerate the calls of a like character which come to the pastor daily.

It is a pleasure to look at the picture of the four Espina sisters, who are splendid specimens of the children who are growing up in West Tampa and it is certainly a rare privilege to be able to help this work which is reaching and moulding the lives, not only of the children but of parents, relatives and friends.

# Program Topics—The Adventure of the Church

## Chapter VI: An Adventurous Task for Our Generation

Hymn: "Oh Spirit of the Living God."
Scripture: Acts 1:6-8.
Topics for Two-Minute Talks:
1. Attitude of Eastern nations toward our Western civilization.
2. Foreign students in our vicinity—their standing and influence in their home communities.
3. Difference between Christianity and Christian civilization.

Questions to be answered:
Do our churches and our missionary enterprises truly present Christ?
Is a Christian social order possible?
Is a Christian international order possible? If so, how?

Topic for discussion:
Should we give up our foreign missions until we have become a thoroughly Christian nation at home?

Prayer: For our churches—that they may be truly Christian; for our country; for ourselves—that we may be worthy witnesses for Christ.

Notes: The material in this chapter is too abundant for one meeting and too valuable to be hastily covered. The leader should assign topics in advance and supply collateral material that is as recent as possible. Consult the daily papers, *The Missionary Review* and late copies of *The Missionary Herald* and THE AMERICAN MISSIONARY MAGAZINE.
Another program on this chapter will be presented.

# The 1928 Catalogue of Literature

WHAT can I get from the Boards to illustrate this program on Africa? What is there in the way of literature that will describe our projects? Where can I find material for a missionary sermon? How can I get good, concrete illustrations of the work about which we study in the interdenominational texts, drawn from our own field of work?

These and many similar questions are constantly arising in the minds of missionary leaders, teachers of study groups, pastors and others in the local church. The Catalogue of Literature which has been published every two years for the last four or five years has been helpful in furnishing the answers. The 1928 Catalogue, which has just appeared, is an improvement over its predecessors in that it has been carefully revised for the purpose of eliminating material that is out of date; brief notations indicate the character of the material listed; it is in a form convenient for ready reference and covers the literature for all the Boards.

Every pastor and worker interested in missions in any Congregational church should have a copy of this Catalogue and preserve it for future use. The Commission on Missions is sending it to all pastors, state superintendents, assistant state workers, city workers, and Board secretaries. The Department of Missionary Education will supply all correspondents of World Service Schools. A supply will also be furnished to Regional Offices for distribution to others not included in the above list.

If you have not received a copy of this Catalogue and want one for use in your work, you can get it without charge by addressing the Department of Missionary Education, 14 Beacon Street, Boston; the Commission on Missions, 287 Fourth Avenue, New York; or the Regional Office in your district: New York, Boston, or Chicago. When you get it, please keep it. You will want it later, if not now, and it is too valuable to throw away.

# How God Sometimes Speaks to His Children

*By* JENNIE WREN

ILLNESS, swift, sudden, terrible, had come to the mother of eight children, and she knew that but a step was between her and death. She felt no ecstasy and perhaps no fear, nor was there any thought of her past life; but for the sake of husband and children she felt that she must live. As if struggling on a steep mountainside, where at any moment she might lose her footing, and fall—down, down—she prayed, "Lord, establish my goings, set my feet upon a rock." Over and over did she make this prayer; then, too weak to pray, she lay calmly and let the words of the ninety-first Psalm glide softly through her brain: those wonderful words, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. . . . There shall no evil befall thee. . . . Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day, nor of the pestilence which walketh at noonday. . . . Thou shalt tread on the lion and adder. . . . Because he hath set his love upon me therefore will I deliver him. He shall call upon me and I will answer him." And so on until there came these words: "With long life

will I satisfy him and show him my salvation." It was as if God himself had spoken the words to her and she knew that she would live.

Long, long and weary were the days of convalescence, but when hours of discouragement came —and they were many—she said to herself, "You are going to get well. You are going to get well. Don't you know you have had the promise?"

In a certain home financial troubles gave cause for great anxiety. Money and property had gone like dew before the sun. The problem of making a new home for the children and providing for their education was a perplexing one. But in the mother's mind over and above all thought of temporal things, was the longing for her children's spiritual good: that they might acknowledge God in all their ways; that they might walk in wisdom's ways, and be holy. When in her daily Bible reading she found these beautiful words she read them with delight: "O, thou afflicted, tossed with tempest and not comforted, behold I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones; and all of thy children shall be taught of the Lord; and great shall be the peace of thy children."

"Just the blessings for which I long," she said. "A home of beauty, and the Lord's blessing for my children—could I ask for more?" Then came the thought, "This is not for me; this was written hundreds of years ago for some ancient Hebrews." But she read eagerly on, through more promises of good, and found these words, "This is the heritage of the servants of the Lord," and she knew that the promises were hers to claim—for was she not a servant of the Lord?

The waywardness and self-will of one member of a family made troubled hearts in his home. Was it by accident that these words should bring comfort to the praying mother? "I have seen his ways, and I will heal him; I will restore comfort to him and his mourners."

My precious mother had breathed her last. Her illness had been one of anguish to the watchers, and—during the weary days when speech was denied her—we feared also to her. For weeks I had prayed that at the end there might be light and joy; that Heaven's gates might swing wide and give us a glimpse of glory and that we might be assured that after the darkness there was light for her. But after days of unconsciousness, one morning her breathing ceased and all was over.

Then my troubled heart heard these words: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you." And also these words of Jesus: "I will that those whom thou hast given me be with me where I am." Added to these were the words of Paul, who says that Jesus is "dwelling in light that no man can approach unto." So I knew that my prayer was answered and that where my mother was there was light. When we had done the last things we could do for the dearly-loved form, I turned to the study of my next Sunday School lesson and my heart almost sang for joy, for the opening words of the lesson were these: "There shall be no gloom to her that was in anguish." Did I need more?

The Bible is not a fortune-telling book, neither is it a book with which to conjure. It is of no use to open it at random and expect an answer to life's perplexities. But to him who reads it every day, and commits portions of it to memory, I believe its words are applied in many times of need.

# Tuskegee Reports on Lynchings in 1927

THE following statistics concerning lynchings for the past year were compiled by Tuskegee Institute in the Department of Records and Research:

There were 16 persons lynched in 1927. This is 14 less than the number 30 for 1926, 1 less than the number 17 for 1925, the same number 16 as for 1924 and 17 less than the number 33 for 1923. Twelve of the persons lynched were taken from the hands of the law, 6 from jails and 6 from officers of the law outside of jails. Four of the persons were burned to death, 2 were put to death and then their bodies burned.

There were 42 instances in which officers of the law prevented lynchings. Eight of these were in Northern states and 34 in Southern states. In 24 of the cases the prisoners were removed or the guards augmented or other precautions taken. In 18 other instances armed force was used to repel the would-be lynchers. Sixty-eight persons, 15 white and 53 Negroes, were thus saved from death at the hands of mobs.

All of the persons lynched were Negroes. The offenses charged were: Murder, 7; attempted murder, 2; rape, 2; attempted rape, 3; improper conduct, 1; charge not reported, 1.

The states in which lynchings occurred and the number in each state are as follows: Arkansas, 3; Kentucky, 1; Louisiana, 1; Mississippi, 7; Missouri, 1; Tennessee, 2; Texas, 1.

# Federated Churches of Dawn, Missouri

THE Sunday evening services conducted by the pastor of the Federated Churches of Dawn, Missouri, are proving very successful. The majority of the little chapel churches in the country have no evening meetings and as a result many of the people come to Dawn. After an effective road program is put over in this region, Dawn will have a real community church serving the entire vicinity. The people are already looking forward to that time. Rev. S. G. Gutensohn, who for several years served so acceptably in the Collbran Larger Parish, is the pastor, and is again proving that he is the right man in the right place. Three church organizations are included in the Dawn Federated Churches, and it is no small job to serve them satisfactorily. But Mr. Gutensohn, who has the true rural vision, is doing things that need to be done in an interesting and telling way.

DAWN COMMUNITY BIBLE SCHOOL

One outstanding feature of the year's work was the Daily Vacation Bible School which was put on last summer, the first ever held in this section. Results were exceptionally good. There were more than eighty children enrolled, with seventy-one as the highest attendance for any one day. At the close of the session the school put on a program at the Methodist church and certainly took the large audience by storm. Many of the grown-up folks who were present had never seen anything like it and were delighted. There were fully three hundred in the church, and about fifty outside for whom there were no seats.

* *

# A New Program in an Old Church

THE church is very old—for America—and one sometimes wonders how many Congregationalists know about it. It is located in Salisbury, North Carolina, and it goes back to the days of the Revolution. It has meant much to the town since its organization and the present pastor is doing his utmost to make it stand for all that a modern church should stand for. He is Rev. John M. Peyton, and he took up this work several years ago, with the intention of putting on a program best suited to the needs of the people. A number of new things have been tried out and the following are given as having promoted a new interest in the old Congregational Church:

The inauguration of cottage prayer meetings, which have added to the enthusiasm of the members and promoted attendance at the regular church services.

A Vacation Bible School held during the past summer, under the leadership of a summer student worker, Miss Helen Kettleson, has been instrumental in causing the parents to look with favor on a church work which is of value to the children. The pastor used his Ford to bring the little ones to the school and take them home when the session ended. The closing exercises brought many people of other denominations to the church, and all seemed well pleased at the results achieved.

Mr. Peyton keeps in touch with groups outside the church. A new Young Women's Christian Association secretary has been offered the use of the basement and auditorium.

In company with the pastor of the Lutheran church, Mr. Peyton recently held services for the county "Chain Gang." Twenty colored and four white men made up the audience. They sang wonderfully and enjoyed the service. When asked, after the meeting, how many proposed to lead a different life after they were released, every hand went up. The business men of Salisbury have an organization to help these men when their enforced service is completed.

# Mary P. Manwell

LOVING and grateful tribute was paid to the life of Miss Mary P. Manwell in the memorial service held at Bethany Congregational Church, Thomasville, Georgia, on Sunday afternoon, December 18.

Miss Marden, principal of Allen Normal School, spoke of the earnest though retiring life of Miss Manwell and of the influence of her strong Christian life during her twenty years of service in the Negro schools of the American Missionary Association.

Principal Smith of the colored public school told a very fitting story of a foreigner who came to America to find out what made the life of a missionary so different. He searched for the source of the "beautiful life," and found it was service.

A quartet sang most impressively the beautiful spiritual, "Angels Hovering Over Me, My Lord." The choir of girls from the dormitory gave the anthem, "The King of Love My Shepherd Is," and one of the senior girls sang as a solo, "One Sweetly Solemn Thought." Pastors of several colored and white churches shared in the services.

# Talladega Club of Chicago

SUNDAY evening, January 15, an interesting meeting in the interest of Talladega College was held in Liberty Congregational Church of Chicago under the auspices of the Talladega Club of that city. Dr. William A. Tate, President of the Club, presided. About three hundred and fifty friends and supporters of Talladega College and other colleges conducted by the American Missionary Association greeted President Frederic A. Sumner and listened attentively to his very vivid description of Talladega's sixty years of phenomenal development, placing Talladega in the front rank of the colleges for Negroes in the Southland. An interesting feature of the meeting was the brief but friendly address by President Ozora Davis of Chicago Theological Seminary and Moderator of the National Council of Congregational Churches. Aside from the manifestation of splendid interest and enthusiasm, the most decided and wholesome result of the meeting was the evidence of the Negro's determination to share to the extent of his ability in the support of Talladega as well as the other American Missionary Association schools and colleges.

# A Vacuum at Schauffler

FIRST aid to many a busy housewife is her vacuum cleaner. Multiply the housekeeper by forty, and her number of rooms by five, and what remains? In the case of Schauffler and her vacuum cleaner—a worn-out, hopelessly decrepit machine. For many years, from the darkness of early dawn—pitch dark in Cleveland—until evening study-hour, the cleaner knew no rest. Living room, teachers' rooms, students' rooms, offices—even the church—were kept clean and livable by its ministrations. But, even this well-made and enduring appliance had its limits, and they were definitely reached some time ago. Brooms and carpet-sweepers were haled into service and used, with murmurings and lamentations.

Good friends, however, have come to the rescue, and, from the church in Canton has come a complete new vacuum cleaning outfit. The sun shines again during periods of domestic work at Schauffler.

# The A. M. A. Treasury

**WILLIAM T. BOULT, Treasurer**

**THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE**

RECEIPTS FOR DECEMBER, 1927

| | |
|---|---|
| Income for December from Investments | $2,559.95 |
| Previously acknowledged | 5,491.03 |
| | $8,050.98 |

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to the American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

# News in Brief

AT the Midwinter Meeting in Chicago, January 15 to 20, Rev. William T. Boult was elected Treasurer of the Congregational Church Extension Boards. Mr. Boult has served for some time as Treasurer of the American Missionary Association and the Ministerial Boards and is eminently qualified to handle the financial affairs of the Extension Boards.

The organization of the Hollis Avenue Congregational Church, Queens borough, was conducted by Rev. John Luther Kilbon, executive secretary of the New York City Association of Congregational Churches, Sunday morning, January 8, 1928. There are seventy-five charter members.

The service was held at 209-33 111th Road, which has been secured as a temporary meeting-place. Worship and Sunday School in preparation for the organization of the church were begun last November. Rev. Ralph Read is the pastor in charge.

A site for the permanent location of the church has been purchased on Hollis Avenue near 211th Street and a building is soon to be erected.

## "Blessed Are the Peacemakers"

THREE miles from one home mission church in a backwoods region is a rural school district where the community was known for its wickedness. No Sunday School had been held there for years. Two years ago a Sunday School was organized but the missionary was told it would not last three weeks. A bitter feud existed and bloodshed was expected any time. Special services were started and the very first night the missionary saw how real was the bitterness. The next morning he set out early and worked all day to get the principal parties to agree to meet at a certain point off the main highway for the purpose of making friends. Every man met at the appointed place at seven o'clock in the evening. The missionary got those men to shake hands with each other and in a few days all the men concerned were converted to the Christian faith. It is regarded by the people all over that region as a marvel to see these men reconciled and calling at each others' homes as though nothing wrong had ever existed. With the exception of nine, every man and woman of the whole neighborhood was converted and united with the nearby mission church.


## Shall We Be Christians?

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**The Congregationalist**

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# The Book Shelf

D. L. MOODY, A WORKER IN SOULS. *By Gamaliel Bradford. George H. Doran Co. pp.* 320. $3.50

What we have here is no photograph, but a genuine portrait showing one of the foremost figures in the religious life of the Nineteenth Century, done by a gifted artist with painstaking care and consummate skill. Like every good portrait it reveals the painter himself as well as his subject. Mr. Bradford comes to this task as an outsider. He belongs to a different world from that of the evangelist—the world of art, of literature, of science, of modern culture—with all of which Moody had scarcely a bowing acquaintance. Then too, the revivalist's working theology—his conception of the Bible as the very language of God, of the atonement, of heaven and hell—appear to the man of letters crude, distasteful and, indeed, impossible.

Yet this very distance of viewpoint serves but to reveal and emphasize the colossal proportions of a figure that so towers above his contemporaries as to justify Henry Drummond's words: "The greatest human I have ever seen."

But while Bradford has no love for the stark literalism of Moody's theology, for the man himself, both his character and his achievements, he has the highest admiration. He has also profound sympathy with those great spiritual aims to which Moody's life was given in wholehearted devotion and it is this that has made possible an account of D. L. Moody, a worker in souls, which for vividness, vitality and impressive power is unapproached by any other that we have ever seen.

To give our readers a fair conception of the author's attitude toward his subject we can perhaps do no better than briefly to quote from his opening chapter and to print the striking paragraph with which he brings the book to its close.

"If one stops in all the hurry to reflect, the needs (of modern American life) become apparent and crying, and in all the loud hurly-burly not one need stands out more patent than the need of God. The world has always needed him no doubt. But it seems as if the America of today needed him most because it is so complacently satisfied to get along without him.

"Now, a generation ago D. L. Moody was an immense, magnificent agency for bringing men to God. You may not sympathize with all his methods, you may even feel that in some cases they defeated their object; but you cannot deny that he worked in his own way with a tremendous, tireless energy to supply the greatest need of his country and of the world, and for that reason the study of his methods, his purposes, his results and of his personal character must always have a profound interest."

"The simple fact is that, if God does not exist, the universe is but a wilderness of barren horror. If he does exist, life should be but one long effort to know him and be at one with him. . . . .

"It may be that in the future others will have different ways of overcoming this separation from those that appealed to D. L. Moody. But it will not be denied that in his day none worked more passionately, more lovingly and more successfully to bring God to man and man to God."

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A PILGRIMAGE TO PALESTINE. *By Harry Emerson Fosdick, D.D. The Macmillan Company. pp.* 332. $2.50.

This book is by no means the mere travelogue which its title might suggest, but is what we have learned to expect from its author, a work of distinction and of permanent value. It presents a study of the faith of our fathers as explained and illuminated by the climate, contour, character conditions, historic remains and present-day life and customs of that remarkable corner of the world from which that faith has sprung.

Dr. Fosdick is remarkably equipped for a task of this sort. He is a lifelong student of the Bible, an accurate and accomplished scholar, a trained observer. He has earnestly pondered the major problems which religion presents to the modern mind and has reached definite conclusions; and he has the full courage of his convictions. He possesses with it the gift of a crystal clear and picturesque English style which makes every paragraph delightful reading.

This book, unlike some that could be mentioned, is not hastily thrown together from second-hand material—the fruit of a hurried visit to the Holy Land. It carries the unmistakable marks of faithful, personal research pursued upon the spot with deliberate care.

We are attracted by the plan of arrangement. It is not some modern tourist that you follow from point to point, but Israel itself whom you pursue from age to age and event to event, commencing with the birth of the nation amid the sublimities of Sinai and the wilderness, and extending all the way down to the present hour. There is a captivating freshness and vitality in every picture that is painted.

While he sets each scene before us in bold realism, it is all, at the same time, touched with the eternities. Especially valuable is Dr. Fosdick's account of Zionism as it exists in that country today and his estimate of its significance for the future.

The book is made the more useful by a table of dates, a carefully selected bibliography and full indexes. There are no pictures nor maps—a few of the latter would be helpful.

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HAPPINESS. *By William Lyon Phelps. E. P. Dutton and Company. pp.* 49. $1.00.

One rarely finds within so small a compass so much of genuine wisdom—of sound common sense—touching a matter of first importance to everybody, and it is a positive pleasure to take medicine so charmingly offered and sugar-coated with merry humor. Buy the little book, by all means, you that are down-hearted, and read it through with a docile mind. It will not take over thirty minutes. If it fails to make a better, gladder man of you your case must be hopeless.

The best thing in the book is its text, quoted from President Timothy Dwight: "The happiest person is the person who thinks the most interesting thoughts."

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